

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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NEW SERIES
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Who's Who and What's What

There were two large congregations at Clinton Sunday to hear Pastor J. W. Middleton. Ten were added to the church by letter.

Anonymous communications are generally cowardly, and sometimes malicious. To dignify them with publicity is to be partaker of their evil.

Dr. Jno. Lake, missionary to the lepers in China, was taken suddenly ill while speaking at S. C. Baptist Assembly. He is obliged to rest, but he says he is still in the fight.

The Pope is mightily distressed about the savage warfare in Spain, but his only hand of helpfulness has been extended to those who belong to the ecclesiastical party. If you ever want to be sure to get on the right side of any question, find out where the Pope stands, and get on the other side.

Pastor W. C. Howard, retiring from the pastorate at Forest to go to Water Valley was given an ovation at the closing service Sunday night. Representatives from half the churches in the county came. The meeting was held in the auditorium of the school building to accommodate the crowd. He will have a great opportunity in his new field at Water Valley.

Now won't somebody invent a fountain pen that won't run out of ink just when you need it most, in the middle of a sentence, or in the midst of an ink famine? And wouldn't it be fine if we all had the type of religion which flows on and on and doesn't fail you in an emergency? Now isn't that just the kind that Jesus promised when he said "the water that I shall give him shall become in him a well of water springing up into eternal life." Is that the kind you have?

"Southern Baptists in World Service" by Dr. E. P. Alldredge of the Sunday School Board in Nashville is a new book taking the place of one of the same name published a year or two ago. The best way to get an intelligent knowledge of Southern Baptists' plan of work is to read this book. Better still get a large class in your church to study it together. The chapter topics will show the way the matter is presented. They are Preparation for World Service, Building Great Churches, The District Association, The State Conventions, Southern Baptist Convention, The Cooperative Program, Achievements, and The Greater Challenge to Greater World Service.

President Lawrence T. Lowrey announced recently there is a net overflow of eighteen dormitory student at Blue Mountain College for the coming session whose room deposits have been accepted. The college, however, will accommodate, without crowding, all whose room deposits have been accepted. This will be accomplished by increasing the capacity sufficiently by members of the faculty seeking quarters elsewhere than in dormitories as heretofore. For the last three weeks it has been necessary for the college to refuse checks for additional room reservations. Within the last two days it has been necessary to advise more than a dozen girls it will be impossible to take them at Blue Mountain next session. Already requests for room reservations for the session of 1937-38 have started.—Miss Tom Womack, Secretary.

Pastor W. L. Compere, new pastor at Franklinton, La., preached a week and welcomed seven into the church.

The new book by Dr. E. K. Cox of Gloster, "The Answer by Fire," can be had of the Baptist Book Store in Jackson, for \$1.00 plus postage.

The following from the Watchman-Examiner is enough to sober any man who has the cause of Christ or the welfare of souls on his heart: "The average of American citizens is that out of every 100 citizens only eight attend church on Sunday morning, only two attend Sunday night. Only one-half of the children of the nation receive any religious instruction.

There are things He will not do, yea, cannot do for His children except they pray. God can give power only where hearts are open to its incoming, and they are never open until we really pray. Prayer is the reaching out of soul toward God, the swinging open of the doors of our hearts that He may come in.—E. K. Cox in The Answer by Fire.

Clinton Church on last Sunday afternoon took a census of the town and community in preparation for aggressive work of enlistment of all available people in the Sunday school and church. On Sunday night on recommendation of the nominating committee, Prof. J. M. Lassiter, Superintendent of the Public School, was elected Sunday school superintendent. Dr. Sumrall preferred to retire from this office as he has recently been in the hospital and is now making a good recovery.

There is great need to day for proper hospitalization of Negroes. The state makes no adequate provision for them, and the Christian people have not generally awakened to this demand for help. It is not only needed as a matter of mercy to the underprivileged, but as an insurance against the spread of disease among all classes and kinds of people. And it is needed as an economic measure. Think of the loss to our state by sickness among the laborers who might be put back to productive activity.

There are worse things than for a people to be hungry and ragged. For a nation to forget God and wander into degrading sins, is a thousand times worse than empty pockets and scant food. Dens of vice, places where strong drink is sold, obscene and suggestive shows, putrid books and magazines, are worse than bread lines. Thugs and gangsters, that flourish despite law, and defy the public conscience, are a thousand times more hurtful than idle men and low wages.—E. K. Cox in "The Answer by Fire."

It was good to see last week the face of Dr. S. M. Brown in the Word and Way, placed there by a worthy son. The occasion was the celebration of the sixtieth anniversary of Dr. Brown to the gospel ministry, which occurred in North Carolina. Soon afterward he went to Missouri where the Lord has abundantly blessed his labors. His writing is still in grace and power and sweetness. May our Father continue to use him, as he has done these sixty years, in which he has been editor, pastor and mission secretary.

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per this week, it means that you have only
one more issue before your subscription
expires. In order not to miss a copy send
your renewal in now. Don't wait, you might
forget.

Mr. Heard Steele formerly teacher in Mississippi College is finishing his work for the doctor's degree in the University of Indiana. He has been elected to a place in the Department of Christianity in Mississippi State College. He was honored by an invitation to read his thesis at the Institute of Electro-Chemistry in New York.

Two of the most influential papers in London were fined \$5,000 each for prejudicing the case against the man who was charged with an attempt on the life of the king, though the papers were owned by the members of the House of Lords. This is cited as an example of English justice. How we wish our own people could show the same regard for law. But no, the mob howls, "Hang the villain!"

The enormity of the motion picture business and its tremendous influence in the nation's life will be indicated by the fact that \$1,750,000,000 is invested in the industry; more than \$110,000,000 is spent each year in the production of 6,000,000,000 feet of film; 13,750 theaters are in operation showing pictures to a weekly average attendance of 80,000,000 people who spend \$1,540,000,000 annually to see these pictures.—Ex.

This scribe sometimes feels that it would be a blessing to Kingdom work if every minister of the Gospel in Missouri were to lose every material possession he has, so that he could give himself without reservation to the Gospel ministry. The Catholics are ahead of Baptists in that they require their ministers to turn loose all material wealth to the church and then the church assures them that they will be cared for as to their physical needs as long as they live. Why can't Baptists do as well for every Baptist minister who gives his whole life to the Gospel ministry? We firmly believe that our denomination would do this if all our ministers would depend on us fully.—E. Godbold in Word and Way.

Are your children now at the age to go to school, or to college? Then take the word of a man who has been over the road: you will never regret sending your children to the schools where they will be prepared for the realities of life. Give them the best preparation that it is possible for them to have. Don't spare anything that would fit them for the highest usefulness. Even at this last moment make any sacrifice that is possible to give them the best possible education. We believe we can speak with adequate knowledge when we say that they will do best where they are educated under the best Christian influences. It would be indeed a great pity to educate them, merely to find they were made capable of greater mischief.

PASTORAL CHANGES: S. L. Blanton goes from New Haven, Ct. to Wilmington, N. C.; A. P. Smith of Jeffersonville, Ind., has been called to Twelfth St. Church, Paducah, Ky.; T. D. Collins resigns Temple Church, Durham, N. C.; J. H. Littleton resigns at Hamlin, Texas; B. B. Sawyer goes from Jonesboro to Truman, Ark.; J. B. Kincannon resigns at Marianna, Ark., to enter the Baptist Bible Institute; H. F. Greene resigns at Hopewell Church, DeRidder, La.; Geo. Hink becomes pastor at Calvary Church, Shreveport; A. T. Pilgreen becomes pastor at Parkview, Shreveport; K. G. Hall resigns the church at Alto Pass, Ill., to enter the Louisville Seminary; F. T. Anderson goes to Haines City, Fla.; W. R. Hamilton goes to Hope, Ark.; Ralph Walker goes to Temple Church in Los Angeles.

Sparks and Splinters

Dr. H. L. Martin of Senatobia made the baccalaureate address at the close of Blue Mountain summer school.

It had to come: The city of Minneapolis has passed an ordinance imposing a workhouse sentence for any one convicted of drunken driving.

Dr. W. W. Hamilton is to be with Poplar Springs Baptist Church, Meridian, in a meeting November 22-29. Rev. W. B. Able is pastor.

Dr. L. L. Carpenter goes from the Department of Religion in Limestone College in South Carolina to join the Bible Department in Baylor University.

It is said that in the larger Baptist churches in the South the salaries of preachers have declined over 21 per cent in the past two years, and in the smaller churches the decline is more marked.

Dr. A. A. Kitchings, after spending the summer in special study at the University of Colorado, is returning with his family by way of Kentucky, where he found his wife a dozen years ago.

Almost every week we get a letter from some one getting old and with reduced income who has to discontinue his subscription to the Record on this account. If others wish to help people like this we can furnish the names.

Dr. Alldredge's Yearbook shows that of Southern Baptist churches which have fourth time preaching more than one-fifth of them had no pastors when they made their 1934 reports. That proportion was about the situation in Mississippi.

Some brother in North Carolina recently preached a commencement sermon to a class graduating in high school, on the text, "Be not as the mule." What about that horse you left out. Some farmer boys will tell you that a mule has more sense than a horse any day.

Brother L. W. Ferrell of Jackson is this week assisting brother Cecil Robinson in a meeting at Valley Park about 20 miles above Vicksburg. There is no organized church here, but brother Robinson, a student in Mississippi College, has been doing some good missionary work in this field.

Mrs. John Franklin of Magee passed to her reward August 26, and our sympathy is with her daughter and the grandchildren, one of whom is Miss Edwina Robinson, in charge of our Young People's work in the state. She and her husband who passed away some two years ago were for a generation among the best members of the Magee Baptist Church.

In Mississippi the number of ordained preachers, white Baptists is 1,006, of whom 775 are employed as pastors and twelve are otherwise employed. The rest are unemployed. There are 384 employed full time, 33 for three-fourths of the time, 139 for half-time, and 231 for one-fourth time. In Mississippi there are 123 full-time pastorates.

The longest period of service of any pastor in Mississippi today is that of Dr. G. M. Savage (living in Tennessee), who has served Wheeler and Osborne churches in Prentiss County for 45 years. Brother J. A. Rogers has served Smithville and others for 44 years. Brother J. H. Watson has served New Haven and Providence for 40 years. Brother L. J. Lott has served Calvary in Carroll County for 35 years. Dr. L. G. Gates has served Laurel First Church, full time for 31 years.

Mrs. John Hall Jones, formerly Miss Irene Ward who was student secretary at M. S. C. W. paid our office a brief visit last week. She and her husband have had a fine vacation in Texas and now go from their work among the young people of Florida to Boston where he will be a student in Andover Newton, and will also take work for his doctors degree, that he may more effectively give his life to service among young people.

An exchange says, "We challenge any one to find a record of where a Baptist church ever had the annual call of a pastor before John Wesley's time. It was a sad day for Baptists when they borrowed that custom from the Methodists."

Eddiceton Church passed resolutions expressing high appreciation of the services of brother Britt who helped them in a recent revival meeting. His work in the pulpit and his visits in the home were very helpful and will be long remembered.

The Tippah Association has been changed from Tuesday, September 8th to Wednesday, September 9th. This change was made in order that a state worker could attend both meetings, Tippah and Benton Associations. Benton Association meets Tuesday, September 8th.—Jas. B. Parker.

Deacon A. C. Black writes that Sabougla Church, near Slate Springs, which has been sometime without a pastor, had brother W. C. Sledge of Money with them in a great meeting. Fifty-one new members were received, 37 by baptism. There was good interest throughout and the church greatly revived. Brother Sledge will supply the church as pastor for the remainder of the year.

Many of our readers recall the publicity given the fact that a large bunch of British bonds were sent to a man in Smith County two months ago and nobody for the time being seemed to know where they came from, nor why. We saw a clipping from a London paper, sent by a gentleman vacationing in England, in which clipping the region of Smith County was spoken of as "the wild west." Well its a long way to Tipperary or London. And doubtless the people of Smith County must feel that people in London must feel mighty lonesome, because they are so far away.

In a personal letter to brother Goodrich, Pastor A. F. Crittendon of Ponca City, Okla., writes: "We have just had a political campaign over here in Oklahoma. Josh Lee, our good Baptist, personally and politically dry, won over our Governor Marland by more than 10,000 majority. (This was for U. S. Senator). Marland has sponsored the initiation and presentation of a proposal to repeal our state constitutional provision for prohibition, and the people turned him down, as they will turn down his prohibition repeal measure when it comes to a vote. Josh Lee observed the sabbath, made no political speeches, and held no conferences on Sunday and made no political speeches on Wednesday nights until after proper meeting hour."

While spending a delightful summer in the mountains of West Virginia, the old Mexican missionary has been kept busy preaching and lecturing on Mexican missions. He is in excellent health and will be happy the day he turns his face back to Dixie. He is under promise to take part with Pastor D. A. McCall and others in a Bible and Mission Study School, in Philadelphia, Miss., Sept. 20 to 25. He will teach his own book, "Thirty Years in Mexico," and do some speaking besides. There await him also a protracted meeting with the Mexicans up in the Delta, and other engagements, the dates of which have not been fixed.—J. G. C.

"In last week's issue of the Biblical Recorder a long list of the churches that have put the Recorder in their church budget is given. We are glad to see that the budget plan for the Biblical Recorder is being adopted by so many of our Baptist churches. We congratulate the pastors of these churches, the churches themselves and the denomination as a whole. The amount of money paid for the Recorder will soon be made up by the members of the churches whose interests have been quickened by reading the paper. We speak from experience; the Orphanage not only does not suffer financially because of the money paid for clubs of Charity and Children but on the other hand those Sunday schools that take Charity and Children in clubs are the ones upon whom the Orphanage children depend for their daily bread."—Charity and Children.

Dr. J. E. Buchanan is slowly regaining his strength at his Blue Mountain home, after an operation at the Baptist Hospital in Memphis.

Dr. E. P. Alldredge gives the number of Baptist churches in the Southern Convention as 24,360 and the number of ordained ministers as 21,926. About two-thirds of these preachers are pastors and one-third are not serving as ministers.

The Southwest Mississippi Baptist Pastors' Conference will hold its first meeting for the fall and winter at the First Baptist Church, McComb, on Monday the 14th of September at 10 o'clock, and every pastor is urged to attend the first meeting. A good program will be announced later.—Jas. B. Quin.

Dr. J. R. Sampey who goes at his own charges to visit Japan and attend the Centennial of Baptist mission work in China has urged that our people pray for God's blessing on his mission. You may be a real sharer in this ministry. He is accompanied by Mrs. Sampey and her sister, Mrs. Rosa Burris of Birmingham. Dates of the centennial in Canton, Oct. 13-18.

Just closed a great meeting at Bay Springs, Kemper County. Brother J. R. Davis who plans to move to Clinton about September the first preached the word and the Lord gave us 13 for baptism. In July we had a good meeting at Friendship, near Porterville. The pastor preached and the Lord blessed us with His presence. Two joined by baptism.—C. E. Bass, Pastor.

Eight Mississippi Baptists who served on this season's staff at Ridgecrest, N. C., Southern Baptist summer assembly grounds, are returning to their homes, college campuses, and places of work. They include: Inez Gilbert, Clarksdale; Ann York, Tylertown; Blanche Williams, Meridian; Raymond Green, Tupelo; Velma Green, Frances Moore, Georgia Mae Ogburn, and Cora Mae Marriatt, Blue Mountain.

Dr. W. F. Yarborough, pastor of First Baptist Church, Jackson, for eleven years, succeeding Dr. H. F. Sproles, supplied for that church last Sunday morning and evening in the absence of the pastor. He has been recuperating at Pickens for the past few months and seems to be on the highway to recovery. From the vigor and power with which he preached he has promise of several years good service. Some good church in Mississippi ought to put him to work.

Dr. J. B. Lawrence and his wife passed through Jackson last week and stopped for a short visit with friends, as they were returning by stages in their car to Atlanta, after a brief vacation mostly across the Mississippi River. We were pleased to have a call from him and to hear him talk hopefully about the Home Board work. He says their receipts for the summer are far ahead of what they were last year. Our people in Mississippi rejoice that the Lord is prospering the Home Mission work under the direction of Dr. Lawrence.

Again the brethren are discussing the question of changing the personnel of our denominational boards. It would seem that we ought to have strength to do the right thing in this matter without making rules requiring us to do this or that. "Why do ye subject yourselves to ordinances?" But if the brethren haven't grace enough to do what ought to be done, maybe they will have to go back to the legalistic process of getting things done. This matter of changing the membership of boards is like Mark Twain said about the weather, "Everybody talking about it, but nobody doing anything about it."

Manager Perry Morgan says that the attendance at Ridgecrest this season was over 11,250 which is fifty per cent more than last year and double that of the year before. They came from the District of Columbia, 18 southern states, many northern states and foreign countries. Besides North Carolina organizations, others represented were Southwide Student Unions. Y. W. A., B. T. U., S. S. Conference, Home and State Mission Conference, Christian Life Conference, etc. Over 100,000 meals were served. For next year the property will be improved, and a fine program arranged to begin June 1st to include new features.

CENTENARY OF THE DEATH OF LUTHER RICE

During a tour of the South the earthly life of Luther Rice came to an end in the home of his friend Dr. Mays, September 25, 1836. He was buried in the peaceful cemetery of the Point Pleasant Church, Saluda County, South Carolina. On Friday, September 25, this year at the Point Pleasant Church, representative Baptists from all over America will hold a memorial service. Dr. George W. Truett will deliver the principal address, which will probably be broadcast. Full details will be announced later. Earnest efforts are being made to make Sunday, September 27, a day for all Baptist churches in the country to observe the centenary of the death of this great man.

Luther Rice is one of the great mountain-peak characters of modern Christian progress. He is one of those unique personalities whose greatness is the more appreciated as time passes. The forces for Christian advance released by God through his ministry were not pawns on the chess-board of his life; they were streams of living water, currents of the Eternal Spirit which still flow onward, one hundred years after his earthly form has molded into dust. He was born in Northborough, Massachusetts, March 25, 1783. at the age of nineteen he united with the Congregational Church. From the start of his Christian responsibility he worked for his Lord with untiring zeal. His own family as well as the local church felt the contagion of his enthusiasm and they were literally transformed. His primary consideration was foreign missions. There came to him a distinct leading toward the ministry. With characteristic concentration he prepared himself by spending three years in Leicester Academy, paying his way by teaching and then attended Williams College. While at this institution he infused his passion for the salvation of lost nations into the hearts of his friends, Mills and Richards. They formed a society, a branch of which was started at Andover Seminary. Rice, Judson, Nott, Mills, Newell and Richards petitioned the General Association of Evangelical Ministers in Massachusetts to consider the needs of a dying world. These men offered themselves. Churches were stirred. A new day dawned. New frontiers invited. Christian men began to catch anew the significance of the Galilean command of Christ to carry the Gospel to the ends of the earth.

Judson went. Rice followed. They reached India. While this was transpiring the primitive passion had led to the discovery of the primitive truth. Judson was the first to awake. He enjoyed the holy privilege of being baptized by Carey. Then Rice, more fully instructed in the Scriptures, followed Judson into full New Testament liberty. Judson went on to Burma. Rice came back to America to be coldly dropped by his Congregational mentors. Rice then completely identified himself with the Baptists. For that acquisition Baptists should never cease to be thankful. In 1814 Baptists were neither unified, organized, nor very much inspired. In the liberty of the sect, however, there was gathered a goodly company of endeavoring men. Here and there they were making themselves of great value to the cause of truth and freedom. What was needed was a Moses, a Joshua, a Paul with the genius and Christlike personality to organize Baptist forces for progress and victory.

Luther Rice was the man. Under his driving enthusiasm missions, home and foreign, education and ministerial preparation among Baptists became causes commanding universal support. As a result of his activities in 1814 there was organized the Baptist Denomination in the United States for Foreign Missions. Delegates from all over the land met in Philadelphia to create this new enterprise. There the Baptist denomination was born with missions as the primary object of its creation. Rice became the modern Jehu, riding on the business of the Lord, to save and not to kill. In three years he had travelled 7,800 miles. In his own words these journeys were "through wildernesses and over rivers,

across mountains and valleys, in heat and cold, by day and night, in weariness and painfulness, and fastings and loneliness."

It is difficult to estimate all that the strong faith of Luther Rice accomplished. Commissioned of God as well as by the Baptist Convention for missionary service he went forward with his work of diffusing religious intelligence. He was one of the instruments with which God wrought to bring to being the Baptist General Tract Society which was the forerunner of our present Publication Society. He was the inspirer of John Mason Peck, the recognized pioneer of Baptist Home Missions. In addition Luther Rice, Rev. Obadiah B. Brown, Rev. Spencer H. Cone and Enoch Reynolds united their resources to buy a tract of land overlooking the City of Washington. On that tract was later built Columbia College—a Baptist institution until 1912. For this institution he gave his very life blood. His last bequest was that his horse and buggy should go to the college.

The faith of Luther Rice was orthodox. He believed the Bible to be the very word of God. He adored and served a Saviour who had come from the eternal to be mankind's Redeemer. He believed that God was in Christ reconciling the world unto himself. He proclaimed the atoning death of Christ and his victorious resurrection. A living and reigning Lord was his constant theme. To him the Baptists came the nearest of all religious bodies to New Testament principles and practices. He believed in a Catholic Christian unity but ever insisted that its only basis could be the simple tenets of the word of God.

We need to hark back to our sources as Baptists. A study of the life and work of Luther Rice would be profitable for every church. We need a re-birth of that Apostolic faith which stirred this land a hundred or more years ago. Surely we need another Pentecost of prayer, Spirit and of power such as made the giants of the past. Let every one of our churches then keep Lord's Day, September 27, as a day to memorialize Luther Rice and as a day of re-consecration to that Baptist faith which made our fathers great.

—Watchman-Examiner

THE WORLD'S S. S. CONVENTION By John S. Ramond, Shreveport, La.

It was my privilege to attend the Twelfth World's Sunday School Convention in Oslo, Norway, in July. There were more than 3,000 registered delegates from 47 nations of the world, representing 34,000,000 Sunday school members.

This convention was in the nature of reports on Sunday school work throughout the world, and not a conference on "how" to do Sunday school work. Much of it was in the form of inspirational addresses from outstanding religious leaders of the world.

Among the Southern Baptists I met were Dr. and Mrs. I. J. Van Ness of Nashville, Tenn., Dr. and Mrs. Thomas Hanson of Jacksonville, Fla., and State Secretary W. W. Willian of Florida. There probably were others there.

The convention was honored by the presence of King Hakon VII of Norway at the first session, giving it truly a "royal welcome."

Kagawa of Japan brought a thought-provoking message on "The Sunday School and Evangelism," in which he said the hope of Christianity in the future was in the children, and not in the winning of the adult population to Christ.

A remarkable message was received from Gen. Chiang Kai-Shek of China. He said: "We believe that in the practical application of Christian ideals lies the surest and swiftest way toward world peace."

The theme of the convention was "Christ, the Hope of the World," around which most of the talks were built. Dean Luther A. Weigle of Yale Divinity School reached a climax when he said, "We are upon the threshold of a great revival of Christian faith. We can depend upon God to bring it."

Music was furnished by a choir of 500 trained voices from 23 select choirs of the city of Oslo,

under the direction of Kantor Arild Sandvold.

The "newer Christian countries" showed increases in Sunday school enrollment in the past four years, as follows: Africa 100%, Central America and the west Indies 49%, South America 35%, Australasia 7% and Asia 2%. North America and Europe showed no increase.

The final session was a great outdoor mass meeting on Sunday afternoon with 10,000 people present, addressed by Bishop John Lunde, head of the Norwegian Lutheran Church.

The next session of the World Sunday School Convention will be held in South Africa in August of 1940.

The spiritual atmosphere that prevailed impressed me very deeply. All messages were imbued with deep fervor and earnestness, and most of them resounded the fundamental doctrines of the faith, as we believe them in Christ Jesus.

A GOOD WORD FOR THE BAPTIST BROTHERHOOD

President John R. Sampey

Who would now deem it necessary to argue that every Baptist church ought to have a Sunday school? A hundred years ago many Baptists opposed the organization of Sunday schools in their church houses. Who now finds it necessary to defend the presence of women's missionary societies in the churches? Fifty years ago that was a live issue, and only a small minority favored the organization of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. The achievements of the past forty-eight years have vindicated the wisdom of the founders of the W. M. U. Who among us at the present time would wish to abolish the Baptist Training Union? There were many who opposed the B. Y. P. U. when it was first emerging in 1890. But for the fact that the Society of Christian Education was winning many of our Baptist young people away from their own evening services, the B. Y. P. U. might not have won the support of pastors and deacons. Now a large and growing army of our people are in the B. T. U., and no man can estimate the value of the training they are receiving.

So it seems that all are agreed that our women and our young people need special organizations to elicit their best efforts for the extension of Christ's Kingdom, but as for the men of the church, let them look to men's Bible classes and the regular services of the church for their training in Christian work. Meantime the dinner clubs, such as Rotary and Kiwanis, the secret societies, such as the Masons and Odd Fellows, the Community Chest and other civic organizations bid for the time, energy and money of the men in our churches. In many Baptist churches there is little effort to utilize the resources of our man power, apart from the small group elected to serve as deacons. What a frightful waste of immense possibilities!

If the Men's Missionary Movement had not lost its momentum during the World War, the enlistment of our men in undenominational and interdenominational causes would ere this have forced our pastors and churches to provide a Baptist Brotherhood in every church, just as the Christian Endeavor movement led to the organization of a B. Y. P. U. in thousands of our churches. Must we wait for other organizations to threaten us with the loss of our man power before we undertake to elicit, combine and direct the energies of the men in our churches for the sacred task of giving the gospel to the whole world?

No other agency of the Kingdom would suffer by reason of the organization of one or more brotherhoods in a church. The existence of a live brotherhood would mean a better Sunday school, more efficient deacons, a more hopeful pastor, a larger attendance at the prayer meeting, more liberal gifts to the support of the church and of the Cooperative Program.

When will we wake up and hearken to the voice of Dr. J. T. Henderson and brother Lawson H. Cooke, who are crying aloud like John the Baptist, "Make ye ready the way of the Lord?"

EDITORIALS

STATUTES TURNED TO SONGS

We are prone to forget that the gospel is older than the law. Many think of the gospel having followed the law. But the Bible represents the gospel as having been preached to Abraham. And the law came through Moses four hundred years later. The law was "added" because of transgressions. The Gospel is God speaking to men, saying, "I will." The law is God speaking to men, saying, "Thou shalt." The gospel is the promise of God to a lost and sinful race. The law is the expression of the judgment of God against a lost and sinful race. The law is the restraint of God thrown around men to protect them against further descent into sin. The gospel is the power of God put within men to produce a new life and righteousness in character and conduct.

The gospel as a promise to the human race in Eden, and later renewed, made definite and enlarged to Abraham and to David was never superseded by the law, but was always the inspiration and hope and joy of the saints. These all clave to the promises, and the promises of God were their resort in the darkest and worst hours of their lives. When David had sinned grievously against God and was in the darkness of his soul groping his way back to God, he did not find the way through the law. He said, "Thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt offering." These things had their place as symbols and prophecies of Him who was to come, but they did not reach the depth of need in his penitent and contrite soul, only the voice of God through the prophet when he said, "The Lord also hath put away thy sins," could give his guilty conscience peace and take away the stain.

It was then that David broke forth into song, "Oh the blessedness of the man whose transgression is forgiven whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity and in whose spirit there is no guile." "I will sing of loving kindness and justice. Unto thee, O Jehovah will I sing praises."

Not only do the mercies of God make us break forth into song, but the judgment of God raises in us the voice of praise. In Psalm 119:54 we hear, "Thy statutes have been my songs." Only a heart attuned to the will of God can turn statutes into songs. Think of having our laws set to music. That is what is done when the grace and power of God come into the souls of men. This is possible because the righteous requirements of the law become our own nature and our joy.

Who has not seen the lowering clouds in the western sky, which for a while threatened death, become illuminated by the rays of the evening sun till they are transformed into beauty and glory. The master musician has been known to take the jarring sounds of the tempest and the screeching winds and transform them into harmony as he pictures the storm in musical tones. David did this long ago when in the twenty-ninth Psalm he describes "the voice of God upon the waters," and follows the course of the storm as he watches it rise in the Mediterranean and traverse the land till it strikes the cedars of Libanus.

But the music of God's statutes is heard only by those whose hearts have been touched and their minds attuned by the grace of the gospel. Harmony and beauty are within. The eye can see, the ear can hear, the soul can rejoice only in that which is in accord with its own nature. If our hearts are right with God we can sing in the darkness and glory in tribulations. The mountain peaks of God's judgment can glow with splendor only to one whose heart is made anew by divine grace.

It is well to remember that the song which Miriam led Israel to sing on the eastern shore of the Red Sea not only expressed joy in the deliverance of Israel but in the destruction of Pharaoh's army. It ought often to be read "Sing

EPIDEMIC OF RICKETS

We may be thankful that rickets is a comparatively rare disease. It is even probable that most of our people never saw a case and many do not know what it is. If we are correctly informed it is a disease mostly among young people, is largely a nervous trouble and is caused by improper or insufficient nourishment. It is more common in times of depression, and particularly prevalent where the ravages of war have made it difficult to provide children with food containing the necessary vitamins.

The above description may not make a passing grade in an examination before the state health board, but that is not what we are particularly interested in just now. We are concerned about a disease among our church members which has a striking resemblance in some respects to rickets, and are only making the comparison in the same way that preachers in every generation and prophets in the Old and New Testaments, have always seen a correspondence between sin and leprosy, and between all spiritual maladies and physical diseases in general.

We are afraid that our generation would show a distressing proportion of church members who are incapacitated for active service, or even to appear for inspection on Sundays. It has been a long time since we have heard of a roll call at any church service, and we dare to ask if any pastor would not be afraid to have the church roll called on Sunday, for fear it would show up the "nakedness of the land." It is safe to say there was never a time during the world war, when any company at the front, would find even in the worst days of the "flu" epidemic, as large a number failing to answer present, as would happen today in any church meeting. They are not exactly absent "without leave," but absent with the rickets. They were not able to attend church because they were spiritually weakened through living in darkness, or from lack of spiritual nourishment. We have even heard preachers congratulating themselves on a fine congregation, when not half the membership was present.

But it is not merely in absence that the disease shows itself, it is in the way the church members live between Sundays, and the way they spend the Lord's day in seeking their own pleasure that indicates the prevalence of the rickets epidemic. Their walk and their speech condemn them. They have no strength to resist temptation or to perform the duties pertaining to church membership. Many of them are in need of hospitalization, when they ought to be seeking the lost and strengthening the hands of the weak.

What can be done with people like this? How shall we restore to health and strength those who have been made invalids? The parallel between physical and spiritual ailments holds good here too. There are two things which, if we remember correctly, are commonly prescribed for rickets. The patient must have sunshine, and he must have proper food.

Here the Bible is our handwork of hygiene and our apothecary shop. We are told that "if we walk in the light as He is in the light, we have fellowship with Him and He with us, and the blood of Jesus cleanseth us from all sin." The old prophet had said, "The Sun of Righteousness shall arise with healing in His wings."

Proper food, with life-giving vitamins, is necessary to spiritual health as well as physical. And don't depend upon somebody feeding you with a spoon or putting the bottle forever to your infant lips. You must do your own chewing if you are to get the strength from the word and for your own souls. Don't expect the preacher and the Sunday school teacher to bring you all your nourishment. Get your Bible down and get it first hand, before all the vitamins are taken out of it by somebody else. You must do your own thinking. You must open your own

unto Jehovah for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

heart to God as He speaks to you in His word. You must draw near to Him without any intermediary but Jesus Christ. "There is one God and one mediator between God and man, himself a man, Jesus Christ." Keep the connection open between you and Him. The best health, the maximum of vigor and strength are only to be had by direct personal touch with God. His goodness is new every morning and fresh every evening.

MADE GREAT BY GENTLENESS

Twice in the Old Testament is given us the song of David when he had been delivered out of the hands of Saul and of all his enemies. He attributes his deliverance to the goodness and providence of God, as very well he might for he had no adequate means of defense, and his enemies had every advantage; every advantage except that the Lord was with David.

But what surprises us in this song of deliverance is that David attributes his success to the gentleness of God. We might have supposed that he would ascribe it all to the power of God. David was a soldier and accustomed to the use of physical force to attain his ends. But while he used such instruments as he had, he never failed to give God the credit for what he had been able to do.

He had as a boy met a bear in a pit, and a mountain lion in its lair and weaponless had torn them asunder. But when he spoke of it afterward he said, "The Lord delivered me out of the paw of the bear and out of the mouth of the lion." In this faith in God born of experience he did not hesitate to meet Goliath, for he said, "I come to thee in the name of Jehovah of hosts, the God of the armies of Israel whom thou hast defied. This day will Jehovah deliver thee into mine hand."

We will do well to get the truth planted in our souls that what we may do or ever hope to do must be in the grace which he supplies. And not only so but that the true source of strength and greatness is not in demonstration of physical prowess nor in intellectual acumen, but in true gentleness. A new ideal of greatness comes into existence with the knowledge of God. It is the gentleness, the tenderness, the compassion of God which are the symbol of greatness in Him and the hope of greatness for us. A man of Elijah's mold and habits was in need of learning that God is not in the earthquake, nor in the storm, nor in the devouring fire, but in the still small voice. Zechariah who lived at a time when myriads of armed men swept back and forth across Asia, and kings rose and fell apparently by waxing or waning military forces, had learned that "it is not by might nor by power, but by my Spirit saith the Lord of hosts."

Most of us need yet to learn that the power of lightning is not in the noise it makes, nor in the blinding glare of light, but in that invisible and inaudible something which brings destruction or is harnessed to useful tasks. Tears win more people to Christ than noisy demonstrations in the pulpit. Gentleness and tenderness in the voice of the preacher are better evidence of the presence of the Spirit of God than violent gestures or a voice that shatters the shingles on the roof.

When Paul was having his hardest time to convince people of his apostolic authority, he said in writing his second letter to the Corinthians, "I beseech you by the gentleness of Christ." And when he was trying to show the Galatians that the fruits of the Spirit were the best proof of the religion of Jesus, he said, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, faith." These are the qualities of greatness according to the Bible standard.

Pastor L. B. Golden of Columbia has been called to the care of Immanuel Church, Tulsa, Okla., and it is thought he will accept the call. Brother Golden has served prominent churches in Tennessee and in Mississippi, being a native of the latter state and alumnus of Mississippi College, on whose sons the sun never sets.

If we character there are be made chang ment a necessa fiency r our chu training Some of 1. A cha part of and Chr and mus from the practical director change character ing, in duets a church pastors teaching leadership change pastor a partmen from se customs the nee planned far as program sires of needs a

This appreci leaders, sociatio Thousa The men ha curing securin worker as zeal them a A m below: "Plea gold on ing. I Club g east M Broth Church running THE P Paying tist Re the Lo his pec denomi Past Baptis with e himsel Club, I will h Spac of oth Baptis Five T The in the respon ed. Le round

"CHURCH MUSIC"

Pointed Paragraph

I. E. Reynolds

No. 28—Vital Changes Necessary to Better Church Music Programs.

If we are to materially change the type and character of music found in the average church, there are some changes that must necessarily be made. It is almost impossible to make radical changes except through educational development and a growth in appreciation. It is not necessary for the writer to discuss the inefficiency relative to the average music program in our churches in regular services, teaching or training work including evangelistic meetings. Some of the changes which must take place are:

1. A change to high ideals for the music, on the part of the pastors and other church leadership and Christian workers, the church membership, and musicians.
2. A change in music leadership from the standpoint of theoretical, technical and practical ability of church music directors, choir directors, song leaders and accompanists.
3. A change to a more wholesome standard, type and character of music used in congregational singing, in choir work and other specials as solos, duets and so forth.
4. A change to a higher church music appreciation upon the part of the pastors and other leadership, including the teaching and training departments, the music leadership and congregations as well.
5. A change in attitude upon the part of the churches, pastor and leadership, and those in the other departments who build and render the programs from selfish likes, dislikes, and prejudices, and customs to one of a desire to build according to the needs of those for whom the program is planned. There is no record in the Bible, insofar as the writer has been able to find of a program planned and built according to the desires of the people, but always according to their needs and best interests.

THANKS FOR HELPFUL SERVICE
Frank E. Skilton, General Chairman

This is just a note to express my heartfelt appreciation of the wonderful cooperation of leaders, men and women, district chairmen, association chairmen, and workers in the Five Thousand Club effort.

The district chairmen and association chairmen have done a splendid piece of work in securing their workers and in many instances in securing all of their members. I am confident the workers who agreed to serve will prove equally as zealous in securing their members. Some of them already have secured the full number.

A message typical of many received is given below:

"Please send me some more cards, white and gold ones. I have secured my ten but still working. I am so anxious to see the Five Thousand Club go over." . . . A W. M. U. worker in north-east Mississippi.

Brother Thomas F. Harvey, pastor of "The Church in the Heart of Hattiesburg," has been running in installments in his church bulletin, **THE BUILDER**, the article "No More Debt-Paying Campaigns" which appeared in the Baptist Record recently. No pastor can better serve the Lord and the denomination than by keeping his people adequately informed on all phases of denominational activities.

Pastor J. S. Riser, Jr., of the Lowrey Memorial Baptist Church of Blue Mountain, as he does with every denominational cause, is throwing himself whole-heartedly into the Five Thousand Club, keeping the matter before his people who will heroically respond as usual.

Space will not permit mention of the hundreds of other evidences of cooperation by Mississippi Baptist pastors, chairmen, and workers in the Five Thousand Club.

The success of the Five Thousand Club now is in the hands of the workers. The people will respond when approached and the cause explained. Let every man and woman "be in his place round about the camp."

LET'S GO

By A. L. GOODRICH, Circulation Manager

*"Ask the People and They'll Subscribe"***WANTED: MORE SIMMONS**

State Evangelist Bryan Simmons presents the Baptist Record in every church where he holds a meeting or teaches a class.

This is not a hint but a straight-forward request. Won't the other preachers over the state do likewise? It will help you, the work, the church, the Baptists, the subscribers. What Simmons does, every other Baptist preacher could and SHOULD.

Probably 1,000 meetings have been held in Mississippi this summer. An average of five subscribers is not an unreasonable guess. 5x1,000 equals 5,000 subscribers We should have had.

POST-REVIVAL ADVICE

Every pastor whose heart is right wants his new members to line up with the work. Some take it out on wishing. We suggest that you ask these new converts to subscribe for the Record. They will do it more readily now than later. Reading the Record will help line them up with the church.

YOUNG DOES IT

Rev. D. I. Young of Eden is a strong believer in the Record. His belief is strong enough to cause him to act. (We've had 1,000 promises from pastors). Eden is not the largest nor the smallest church in the state. But 63 per cent of the families take the Record. That average over the state would mean 50,000 subscribers. Look at Young and do your best.

NO ONE CAN AND DO AS WELL

Writes Mrs. Flora Patterson of Baldwyn, "I can't do without my Record."

PROBABLY ACCOUNTS FOR HIS REMARKABLE AGE

"I am past 80 years of age but have been reading the Record for over 50 years and expect to keep reading it as long as I am able to get the money to pay for it."

H. E. Merrill

Carrollton, Miss.

A POINT FOR PASTORS

"Baptists cannot read the Record without being a better Baptist. I will try to put it in all my churches."

Rev. J. O. Chappell

RECORD WARMLY WELCOMED

"The Record has a warm welcome in our home and I pass it on to others who do not subscribe for it."

Miss Helen Samain

Biloxi, Miss.

2x2=4

A recent article said, "Brooksville Baptist Church has enrolled every Intermediate B. Y. P. U. prospect."

Maybe the fact that more than one-half the families of Brooksville church subscribe for the Record accounts for some of this.

FROM 2 TO 29

"Not all subscribed but many did. I enclose 29 subscriptions from Richton."

J. C. Murphy

*"Ask the people—they'll subscribe."***DON'T WAIT TOO LATE**

To send your order for extra copies of the centennial edition of the Record. After they are printed will be too late. Orders must come in in advance or your order cannot be filled.

TEN NEEDED

Two men have sent in money to pay for three

subscriptions for missionaries. Certainly there are enough Baptists in Mississippi who will send in enough so that each Mississippian on the foreign field may have the Record without paying it out of their meager salary.

THANK YOU

To those named below for lists of subscriptions recently sent in.

Mrs. Talor Harvard, Water Valley; B. W. Jones, Oxford; J. F. Hamrick, Hickory; Mrs. Sanford Pittman, Winona, Route 1; Mrs. W. S. Kilpatrick, Chas. F. Overstreet, Ocean Springs; W. J. Hurst, Mrs. W. V. Reed, T. L. Taylor, J. L. Williams, Laurel; Mrs. J. E. Trussell, Collinsville; F. J. Eubanks, Lucedale; H. Lipe, Indianola; H. B. Longest, Gulfport, Route 1; Mrs. O. W. Murphree, Pittsboro; Mrs. Edwin McMories, Meridian; Jud J. Smith, Columbus; W. N. Traylor, Florence.

B. L. Meador, Jr., V. G. Gordon, Union; C. M. Thomas, Mt. Olive; Mrs. Bessie Crow, Jackson; Mrs. W. G. Francis, Nettleton; Miss Cecile O'Briant, C. W. Thompson, Liberty; J. W. Cook, Saltillo; O. P. Donald, Meridian; Mrs. T. N. Tomlinson, Biloxi; J. C. Murphy and 11 others, Richton; Cary Croom and 18 others, Amory; Cary Croom and 8 others, Tupelo; Mrs. F. E. Ballard, Nettleton; Mrs. E. L. Davis, Mrs. Delphia Dye, Blue Springs; Mrs. W. C. Carraway, Forest; A. B. Smith, Jackson; E. D. Hurst, Miss Pearl Trammell, Laurel, Mrs. A. A. Posey, Aberdeen; John Smith, McCall's Creek.

THE FUTURE OF THE TEMPERANCE CAUSE

The brethren are taking seriously the question of future methods of dealing with temperance and other moral issues. The following is part of an editorial in the Religious Herald of Virginia:

We notice that in Alabama, Dr. L. L. Gwaltney, our fine Virginian who edits the Alabama Baptist, in a recent issue of his paper, suggests the dissolution of the Anti-Saloon League and the creation of an organization with wider purposes. The battle is on in that State and he seems almost in despair about the political situation. Commenting on this Dr. Lipsey, in the Baptist Record, says: "The suggestion makes us tremble because the formation of some other agency is not at hand. And it is a fearful thing to destroy what you have until and unless you have something to take its place." These are sound and wise words, and considerations of this kind led us to fall in without protest with the request of the Anti-Saloon League of Virginia when it was preferred some years ago.

Really, though, we are not getting anywhere. There is a tremendous dry sentiment in Virginia. If the issue could be disentangled from other political questions and our people could get an opportunity to vote upon it, there is good reason to believe that at the present hour Virginia would vote against the licensed liquor traffic. The trouble is that we have fallen into confusion, that we have no clear policy.

Isn't the time at hand when the formation of such a policy ought to be carefully considered? We still have the Virginia organization, with a most sagacious leader who has sacrificed himself and all his personal interests to keep it alive. But the tides of political division and confusion have swept in over it all. The friends of the dry cause are scattered, unorganized, embarrassed by political commitments of various kinds and the years go by with little or nothing accomplished. We shall watch what goes on in Alabama with interest. We are not at all sure that Editor Gwaltney is on the right track, but our temperance people would do well to give increasing attention to the formation of some sort of definite policy on this business at the earliest possible day. It is a pity to see the labor and toil and sacrifice which have been incorporated in this great reform go utterly to waste.

The Foreign Mission Board is praying the Lord to lead some young doctors to give their lives to missionary service.

THE LARGEST HOME MISSION FIELD IN THE WORLD

L. R. Scarborough

If there is another Home Mission task larger than that of the Home Mission Board of Brazilian Baptists I do not know of it. Brazil is larger than the United States, counting Kentucky and Texas twice. Measure the fields of Home Missions in the Northern and Southern Conventions. Measure the tasks performed by the missionaries of both of these boards and the tasks of the state missionaries of the forty-eight states of the United States, and you can somewhat appreciate the largeness of the Brazilian Home Mission Board.

Dr. L. M. Bratcher of Rio, is the Home Mission Secretary. His furthest mission station is 3,500 miles from Rio. He has recently sent out two missionary girls. It took one of them twenty-eight days and the other thirty-three days of constant travel to reach their fields. He has one missionary who receives his letters eighty-five days after they are written.

In this territory there are around 40,000,000 unevangelized, lost souls. There are only nineteen workers, seventeen full-time and two half-time, in this immense field. The secretary of the Home Mission Board does not give all of his time to this work. He also teaches in the Rio Seminary.

There are many difficulties confronting this Home Mission task in Brazil. The main one is the lack of prepared missionaries. The work has to be done mainly by native Brazilians trained in our Baptist schools. If Dr. Bratcher had a thousand trained men and women, he could not nearly fill the great, pressing needs out here now. His force ought to be increased by the rate of a hundred a year, for years and years. In one state, and one of the smallest states, there are a hundred counties where the Gospel has never been preached, and I expect this story could be repeated in many of the other states. There are four states in Dr. Bratcher's territory larger than Texas. One of them has 9,000,000 people in it. Texas has only 6,000,000. Think of there being only two missionaries in all of Texas, and remember that there are twenty-one states in Brazil.

There are cities in this immense territory of from 5,000 to 100,000 people that have no gospel preacher in them. I am literally overwhelmed by this tremendous task, and the great need for more trained workers. Multitudes of schools ought to be planted in all this expanding territory, churches built, and the other work of the Gospel of Christ promoted. There is no trouble in getting crowds; anywhere the multitudes will come to hear you. There is some persecution, but that is giving away nearly everywhere. The government offers freedom to all religions, and in most places the police protect your right to preach and establish churches.

Dr. Bratcher has a thrilling story of several trips he has made through this wonderful land. There are very few roads that are at all suitable to automobile traffic. Travel is mainly by boats, poor railroads, and in many places only by mule-back. It takes heroes to do this work. It takes trained men and women, doing their best. This almost limitless, untouched territory certainly should make an appeal, thrilling and soul-stirring, to the multiplied thousands of our Baptist people in the Southland. Here is a place for the investments of life—life that would count at its best in this world and the world to come.

It will take men and money to save this great continent, and God has put this opportunity on the consciences of saved people. How tragically neglectful we are to this challenge in the Southland! What a wonderful opportunity it is for the investment of money! The whole Board is unable even to pay the traveling expenses of the General Secretary. A gift of \$200 would send this noble man into this great interior to preach to multitudes, organize churches, and stimulate the hundreds of mission stations already established. Twenty dollars a month would pay the sal-

ary of a native worker. I wish I could put this great, appealing field upon the consciences of my brothers and sisters in the homeland.

Dr. Bratcher tells the story of a woman, converted by reading a tract, who prayed fourteen years for somebody to come and teach her the Bible. There are many other thrilling stories of Gospel triumph told by this missionary. The Lord lead Southern Baptists to do more for the ripened fields of the land of the Southern Cross, and of all other parts of the world.

"CHURCH UNION" FROM SEVERAL BAPTIST ANGLES

By Arthur J. Barton

It seems that the question of Church Union just will not down. Here is an editorial in one of our Southern Baptist papers—for the sake of being entirely impersonal I do not give the name of the publication. A pastor had expressed his dislike for the Religious Digest and the editor is making comments, partly in agreement and partly in disagreement with the pastor's point of view. The editor then says:

"But irrespective of the merits or demerits of any particular publication, we wish to register our hearty approval of the doctrinal position of brother Stating that the personnel of the given periodical 'are committed to a policy of church union,' he says: 'Of course, as Baptists you know that we are willing to unite on scriptural grounds but not for the sake of convenience.' A brave and true statement is this and we unhesitatingly say 'Amen,' to it. Union on other than scriptural grounds is a hypocritical farce."

It appears that both the pastor referred to and the editor quoted are under the impression that some sort of general movement for "church union" could be entertained by Baptists, provided there should come about a general agreement in doctrines. Nothing could be further from the facts and logic of the Baptist position. Baptists are not an ecclesiasticism and could not possibly move as a body looking to any sort of union with any other body of Christians no matter about doctrinal agreements. If the Christian world ever comes to doctrinal agreement it will have to be on the basis of the New Testament, fairly and properly interpreted. If such an agreement should ever be reached then "church union" will already be effected. Baptist interpretation is that each and every individual soul is competent for direct approach to God in all matters of religion; that every group of baptized believers covenanted together for the maintenance of public worship, for the proper observance of the New Testament ordinances and for the preaching of the gospel and the promotion of the Kingdom of God among men is a complete and independent democracy; that it neither has nor can have any organic relation with any other body in the world.

These independent, spiritual democracies are under obligation to cooperate with other like democracies through such means and media as they may be able to devise and maintain for the carrying out of the Lord's great commission, without any impingement upon or violation of the fundamental principles of the New Testament which are embodied in their own existence, for the propagation of which they stand and the violation of which they cannot break. These means and media of cooperation these independent spiritual democracies find in Baptist Associations and Conventions. Baptist Associations and Conventions have no ecclesiastical quality, function or standing. They cannot perform any ecclesiastical act without a violation of their own nature and a complete departure from their purposes. If any Baptist Association or Convention should attempt to exercise any ecclesiastical function it would immediately forfeit all of its rights as a medium of Baptist cooperation and would immediately lose the confidence and support of every true Baptist church.

The matter is so simple that a child can understand it. It seems strange to me beyond words that any Baptist of position or leadership can

misunderstand it. No such thing as a general denominational movement for union can ever be entertained by any Baptist body. The question of church union under the teachings of the New Testament is determined entirely by the individual when he comes to an experience of grace and unites with a New Testament democracy of baptized believers. Every atom and every item of such New Testament democracy and its creed makes it impossible for it in an organic way to unite with any other body any where under the sun. As Dr. Gambrell used to say, "A Baptist church is complete in itself, all tucked in at the ends with no strings hanging loose"; it cannot be united with nor attached to any body, and no group of Baptists assembled anywhere in the world can undertake to act for Baptist churches or the Baptist denomination concerning church union. Baptists are not even a denomination in the sense in which Episcopalians, Methodists and Presbyterians are a denomination. Baptists are a great, independent, democratic people, substantially agreed in their interpretation of the New Testament, every one of them maintaining his sole organic relation to the "denomination" in his individual personal membership in a Baptist church.

While we are looking at the matter another phase of "church union" from the Baptist angle may be noted. Let us suppose that a Baptist Convention, state or general, should entertain a proposition of "union" with some other denomination and should actually approve the proposition and unite. There would be enormous property rights involved. What would become of the church buildings, college and school properties, hospitals and orphanages which have been built and maintained by the Baptists concerned and involved in a so-called "church union"? Not a foot of ground, nor a brick, nor any other thing of material value built and maintained by the Baptists could be transferred to such united body. Even supposing that in some individual churches a majority of the members might vote in favor of "union," the minority, no matter how small, would have only to file suit, enter court and show that the so-called "union" had been effected in complete violation to the fundamental principles and doctrines of the Baptists and they would hold their church property. Likewise all denominational properties could and would be held by those who remained true to the fundamental Baptist position.

The foregoing are just a few of the Baptist angles from which so-called "church union" can be viewed and is viewed by well informed Baptist people and leaders. Let's be done with all ill-advised and foolish talk and discussion about "church union" so far as Baptists are concerned. Let us serve notice on our Christian brethren of all denominations that we have for them the largest Christian fellowship; that we thank God for every lover of our Lord Jesus Christ; that we accord to all the full liberty of conscience that we claim for ourselves; that we are with all disciples of Christ, heart and soul, in all of the common tasks of the Kingdom of God, but that in our views of church polity and in our interpretation of the New Testament ordinances we have some things which are distinctive; that ecclesiastically we are a peculiar people and that by the very essence of our doctrinal views and the very genius of our "organic" life we cannot even consider the question of "church union."

Temple Baptist Church,
Wilmington, N. C.

BR

Vacations are over. Pastors and churches are now girding themselves for more earnest work for the Master. Let us hope that the rest has brought new spiritual as well as physical vigor. Business is picking up. Crops are good. The schools are opening. The associations begin their meetings next week. Let's give the Lord our best, and see that all our missionary and benevolent work is set forward with new grace and power. And see that all the folks in the church are kept informed about the work through The Baptist Record.

**LUTHER RICE: GOD-CALLED LEADER OF
AMERICAN BAPTISTS**
Professor W. O. Carver
Southern Baptist Theological Seminary
Louisville, Ky.

In a previous paper I summarized the work of Luther Rice as the organizing founder of common work of American Baptists. This was a noble but stupendous task. He had to cope with provincialism, division, personal rivalries and sectional prejudices; with ignorance, conservatism, anti-missionism. It required compelling vision, steady conviction of divine calling, indomitable courage, unflinching patience, long-suffering endurance, extraordinary unselfishness in devotion to a cause, great physical endurance. Reared on a Massachusetts farm, of a family noted for hardihood and longevity Luther Rice stood more than six feet of sturdy manhood. The Rices were uniformly courageous, pugnacious, patriotic. Over fifty of them served in the American Revolution. His father and other kinsmen fought at Bunker Hill. He was "a direct descendant of William the Conqueror through the Duke of Cornwall and a near kinsman of . . . President . . . John Quincy Adams." By blood he is related to Longfellow, Gamaliel Bradford, Julia Ward Howe, Samuel Morse, Francis E. Willard, Clara Bastain and many others with distinguished names.

Rice was born and reared in the New England Congregational tradition and expected to live in it as an honored farmer. But God had other plans which he led Rice to discover, and to these plans he consecrated his life, at cost of his father's favor, his fiancée's love, and the common comforts of life, unbelievable toil, the cutting of many years from his span of life, and of a hundred years of neglect by the denomination which he more than any other man set in the way of its high calling in the work of the Kingdom of God.

As illustrating what he endured and did take some summaries:

"He left Boston, September 29, 1813, proceeded to New York, met soon after with the Philadelphia Association and arranged for the forming of the Philadelphia Baptist Missionary Society; then hurried onward to Baltimore, Washington and Richmond, and arrived in South Carolina in time for the meeting of the Charleston Association. It was on the journey from Richmond to Petersburg that he began to dream of the General Convention, the organization of State Conventions, the linking of churches, missionary societies and associations with the conventions, so as to integrate the Baptist churches everywhere in a united endeavor to extend the Kingdom of God. He tells us that the decision to call together representative Baptists for the forming of the Convention was settled after a conference with W. B. Johnson, in Savannah, Georgia. He writes at once to all the societies, telling of his plan. The Philadelphia Missionary Society, whose formation was due to Luther Rice, sends out the formal call to all the Baptist Missionary Societies then in existence. Thus the General Convention of the Baptist Denomination in the United States for Foreign Missions is organized May 18, 1814. The unprejudiced historian recognizes that this Convention would never have been brought into existence except for the arduous labors of Luther Rice."

His diary summarizes four months of his travels in 1818-19: "Attended the Philadelphia Association (October 1818) and hastened to the Dover Association, meeting in King and Queen County, Virginia. Preached, took collection amounting to 272 dollars; made a circuit through Maryland and Pennsylvania to the Saulisbury Association, Delaware, consuming two weeks. The next Saturday and Sunday were spent in Fredericksburg, Virginia, and the following Sunday in Raleigh, North Carolina. Crossed the country to Lynchburg, Va., thence to Romney (now W. Va.) and reached Pittsburgh; thence to Washington, Pa.; Wheeling, Zanesville, Chillicothe, West Union, Ohio; Maysville, Washington, Lexington, Georgetown, Harrodsburg, Bardstown, Louisville, Shelbyville, Frankfort, Versail-

les, Richmond, Campbellsville, Glasgow, Kentucky; Nashville, Franklin, Murphreesboro, Lebanon, Liberty, Sparta, Knoxville, Jonesboro, and Blountville, Tennessee; Fincastle, Lynchburg, Lexington, Staunton, Harrisonburg, New Market, Luray, Milford, Front Royal, Zion, Winchester, Charleston, Harper's Ferry; thence to Fredericktown and to Lancaster, Pa., and back to Philadelphia, on February 2."

Dr. Rufus W. Weaver continues to summarize: "He usually traveled fifty miles a day, preached once to three times, and would report collections from six to a score of contributors. Often he would ride all night to keep an appointment. Once he reported he had only six hours sleep in four days."

In another connection Rice praises God's grace in that he had "traveled 6,600 miles in populous and in dreary portions of the country, through wilderness and over rivers, across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings, and loneliness, but not a moment lost for want of health; no painful calamity has befallen my lot; no peril has closed upon me nor has fear been permitted to prey upon my spirit nor even iniquity to disturb my peace."

Dr. Weaver again reports: "I have in my desk hundreds of names of persons, nearly all of them Baptist leaders in all parts of the country, to whom Luther Rice was writing regularly and frequently. Many of them were long letters, written at night after he raced as rapidly as his horse would carry him in his rapid flight over all the settled portions of this country. He reports writing by hand as many as fifty six letters in a day. There has never been in American history a man who toiled more arduously or suffered more from the strain or stress of travel than did Luther Rice. Within a period of ten years he, and he alone, had transformed the scattered, bickering and locally minded Baptist churches and associations into a militant denomination, united in their purpose to give their interpretation of Christianity to the whole, wide world."

The explanation of this devotion and achievement is found largely in the conversion experience, which provided him with a controlling principle and subjected him to unquestioning following of God's leading. He seemed always ready for the Spirit's use and never to demand to know beforehand what or where or how he should be used. For more than a year and a half the young man struggled with a conviction of sin and with the problems of religion and his own life. He found no human help. His family and his minister all believed in a formal, dignified, respectable religion and condemned revivalism and emotionalism. "At length," when Luther was about nineteen, he tells us, the period of deliverance drew nigh! One morning the thought came into my mind . . . whether I would be willing to put a blank sheet of paper with my name at the foot of it, into the hand of God for him to fill up my destiny as might seem good in his sight! I felt that I ought to be perfectly willing to do this, but was not . . . In the evening of the same day, a little after sunset, the same thought returned. . . . Nay, being weary of the quarrel with God I felt as if I could wish . . . that I could so dispose of myself and of the case. It further occurred to me, whether I would not be willing for God thus to write out my destiny and retain it with Himself, letting me know it only so fast as it should come to pass: to which my mind and feeling readily assented: and a moment's reflection presented it to my view as the obvious reality of the case: I was absolutely at the disposal of God; and should know the details of my destiny just as the same should be developed. And I found in this disposition of absolute and unreserved submission to the will of God a sweet and blessed tranquility.

"From that moment, I seemed to be on the Lord's side—was no longer at variance and in quarrel with my Maker; and from that day to this, I have entertained a hope, that through the abundant mercy of the Lord, and the rich grace of the precious Redeemer, and the power of the

Holy Ghost, on the ground of the great atonement, I have become reconciled to God! And I may say, too, to a very happy extent, this hope has remained invariable and unshaken. My feelings often vary, and vary much; but not my hope. And it must be quite obvious that while pleased with the will of God, one must be happy."

Such is the story of the inner experience of one whom God would use in a strenuous life of moral hardship and suffering of body and spirit, to overcome innumerable and varied opposition and hindrances, to build a powerful denomination.

It is to take account of God's plans for us that we pause in this centenary years of the death of Luther Rice.

The Luther Rice Centennial Commission, 715 Eighth St., Northwest, Washington, D. C., of which Dr. J. H. Franklin, President of the Northern Baptists Convention, is the President; Dr. Charles E. Maddry, the Vice-President, and the writer the Executive Director, is composed of appointed representatives from all cooperating Baptist groups. Plans are being made for the observance of the centennial of the death of Luther Rice, September 25, 1936, to be followed by a memorial service to be held in churches, Sunday schools, and missionary societies on Sunday, September 27, 1936. A pageant will be presented as one of the outstanding features of the program to be given at Ridgecrest, North Carolina. The State Secretaries within the bounds of the Southern Baptist Convention are cooperating with enthusiasm. Baptist leaders, north and south, are serving upon important committees. All who are interested in making this centennial successful and profitable are requested to get in touch with the Luther Rice Centennial Commission. Baptist pastors and laymen should buy without delay, "Luther Rice, Pioneer in Missions and Education," by Dr. Edward B. Pollard. The remaining copies of this edition will soon be exhausted. The American Baptist Publication Society has made a special price of one dollar for this book.

All the major Baptist organizations will be represented in this understanding, and thus representatives will take part in the major exercises at Rice's grave, when Dr. Truett will make the interpretative address.

It is the dream of those who are furthering the work of this Commission that at the grave of Luther Rice, born in Massachusetts, buried in South Carolina, Northern Baptists and Southern Baptists may meet together in loving fellowship and may there dedicate themselves to the realization of the national Baptist program which Luther Rice outlined but was not able to realize. The spirit of Luther Rice marches on. Who follows in his train?

WHY NOT VOTE BEER OUT?

N. S. Jackson, Supt., Anti-Saloon League
Twenty-four counties have voted in Mississippi and twenty-two voted beer out. The movement was launched in a number of the counties in the meeting of the Baptist Associations. Now that the association season is at hand why not start the campaign in the association. It is a splendid point from which to distribute petitions to call an election. A form of petition is given:

"We, the undersigned, constituting more than 20 per cent of the duly qualified electors of _____ County, Mississippi, hereby petition the Honorable Board of Supervisors of _____ County, Mississippi, to call an election to determine whether or not the transportation, storage, sale, distribution, receipt and/or manufacture of wine and beer, as provided by Chapter 171 of the Acts of the Legislature of 1934, shall be excluded and prohibited in _____ County, Mississippi."

Make a number of copies of the petition, filling in the name of the county, and start circulating from the association. Appoint a committee to confer with other denominations in the county, and write your Anti-Saloon League for data and assistance. We are ready to help.

Let's have beer voted out of forty-one counties by January 1st. We can! "We are not responsible for the sale of beer—we shall be if its sale continues."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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ORDINARY PEOPLE IN ORDINARY PLACES AT ORDINARY TASKS

Miss Carrie U. Littlejohn, Principal
Address to Graduates at W. M. U. Training
School Louisville, Ky.

One of the soundest reasons for faith in a present God is the extraordinary use which is sometimes made of ordinary people. Most of us here are just ordinary people. I hope you do not object to being included in that classification. Abraham Lincoln said that God must have loved the common people, for He made so many of them.

A similar thing might be said of just average people. The Creator must have planned a world where we would be needed in large numbers. The psychologists tell us that most of us are found in between those two extremes of human intellect, genius and idiocy (Laughter). And, woman that I am, I find great consolation in a statement that I read some years ago to the effect that "It may as well be admitted that the disease called genius simply does not appear among women as frequently as it does among men. But, if one can find consolation in the thought, neither does idiocy." Need I tell you that a woman said that (Laughter.)?

I

But you have nothing to worry about if you belong to the great army of just average people.

So far as I know Dr. Robert A. Millikan is the ranking American physicist of our day. But since physics plays such an important part in every-day life, there are thousands of men and women in our land teaching physics in high schools and colleges. Do they discount their work because they have not the intellect and understanding of a Millikan? Do they feel that their task is useless because they cannot make pronouncements that will command the attention of the scientific world? Rather is their task not dignified when they remember that they are down where people live, they are touching the rank and file, they are interpreting the science of physics to the youth of this generation who will make a better success of life because they have this knowledge. They are getting just as deep and abiding satisfactions out of their work as Dr. Millikan, provided they give themselves to it with the same abandon.

Toward the head of the list among mathematicians today stands Sir James Jeans. To be sure the young woman unlocking the mysteries of number-work to the little children in the district school does not even speak the language of this great scientist, who with his superior intellect has made brilliant applications of his mathematics to various problems in astronomy.

But Sir James Jeans would be the last person to discount the work of the teachers in our elementary schools who are making it possible for our future citizens to learn the fundamental processes in mathematics that help them in the necessary relations of life. So, while a Jeans takes his mathematics to the stars, thousands of lesser mathematicians bring the science down where the people are, who must apply its simple principles to every-day life.

II

Surely no movement has made a greater use of the average individual than Christianity. A recent writer of an article in a popular magazine has suggested that Judas was the only one of the twelve who was above the average in intellect, education, cultural background and original ability. For that reason, perhaps, the group made him their business manager. But while Judas made shipwreck of his life, the

eleven average men under the control and guidance of their Teacher made such a contribution that this age twenty centuries removed from their world is feeling in no uncertain terms the impact of their personalities.

Surely Frank Mason North was right when he said, "One of the soundest reasons for faith in a present God is the extraordinary use which is sometimes made of ordinary people."

Now it follows that average people often find it necessary to live and work in very prosaic places among people who for the most part, are unromantic, unresponsive, and uninteresting. Eleven thousand East-Side boys, the members of the Boys' Club of New York City, were recently asked: "If you had your choice of all the jobs in the world, whose job would you want?" When these answers were tabulated it was found that the name of Robert L. Ripley, of Believe-It-or-Not fame, stood at the head of the list.

The young boy who acted as spokesman for the group said: "We chose Ripley because he goes to such strange, out-of-the-way places, and meets such interesting people." That young boy was voicing the wish of all of us average people to break away from the dead level of ordinary places and hum-drum life.

III

But looked at from the standpoint of service, is any place ordinary, or uninteresting, or prosaic? As Stanley High suggests in one of his stimulating editorials, it is easy to believe that there were "people in Nazareth who insisted that Jesus was too bright a young man to waste his talents on them . . . But Jesus looked around on the common-place people, of common-place Palestine, and decided that that was world enough for Him. And He took that common-place setting for his labor, and so used and exalted it that He shook the world."

Ordinary places often seem to restrict one to very common-place tasks. A letter from a former Training School student suggests this idea: She writes, "I haven't brought glory to the Training School by getting a job with a high-sounding title. I've been forced to take a lower-seat in the educational world than I had before." After more detail as to the multiplicity of the rather prosaic tasks that had fallen to her lot, she added, "Pray that I may be faithful to this work regardless of the part assigned me."

One day a visitor at the White House asked Louis McHenry Howe, "What do you do?" Replied this dried-up, insignificant little man, "I sometimes ask myself that. After all, I suppose I am just the oil can of the administration." An uninspiring task, I grant you, but very important.

One young woman may be merely a church secretary, with all the arduous and uninspiring duties that go with the office, while another recognizes that even here she is a co-worker with God.

IV

Granted that you belong to the great company of just average people, and that you probably will find yourself in a dull place, engaged in a common-place task, the question arises, "How can I make a worthy contribution in such a situation?" "How can I—an average person—find happiness in a prosaic place, working at an uninspiring task? Is it possible?"

The first requisite, perhaps, is a willingness to make the best use of whatever opportunities are present in the situation. It has been said that the test of a real artist is to bring something beautiful out of the raw materials he has. In that connection I heard Dr. A. W. Palmer

tell of an experience he had on vacation one summer in a camp in the Redwood forest in California. One night as they sat around the camp fire, the suggestion was made that each contribute something to a program of entertainment. It so happened that there was a violinist of some note in the group. Someone asked if he would be willing to play for them. He replied that he was sorry, but he did not have his instrument. A young boy said that he had a violin with him—a very poor instrument—but he would get it, if the artist would use it. Without an apology, he took the cheap little instrument, tuned it, and shared with that group some of the beauty of his own soul. He proved himself a real artist by bringing something beautiful out of what he had.

The world's great sculpture has been produced with the most simple and rudimentary tools. The fundamental tools are a chisel and hammer. With these and a block of wood or stone an artist can produce a work of art. Today an endless variety have been developed that a sculptor may use, but the great sculptors of all time have gotten along with the rudimentary tools.

V

The second requirement, I should say, is the ability to visualize something beautiful coming out of the common-place materials that one may find in the average situation.

This is the method of the architect. His profession calls for a rare combination of aesthetic design and technical knowledge. He must have the ability to see the completed building before the task is ever started. Then that picture in his own mind must become an actual picture or preliminary sketch transferred to paper. Equally important is it that he have the technical knowledge to make working drawings and specifications for the actual construction of the building.

Perhaps no one of us will ever be called on to live in such a day or under such stress as the Christians of the first century. It is difficult for us in our security and ease to understand the pressure under which they lived.

At the time the author of the Revelations produced that remarkable piece of inspired literature, it was not just a piece of literature, written at the request of his publisher to please his dear public, but it was a message to his sorely persecuted brethren who found themselves, because of their convictions, beliefs, and way of life, lined up against an irresistible force, the Roman Empire. A mere handful of ordinary people, few in number, limited in all that the world counts worth while, daring to stand out against the greatest political power of that day.

And yet an insignificant Jew, a despised Christian, an uneducated man according to the standards of his day, could look at the utterly impossible situation in which the little group found themselves and see not a new heaven, but a new earth. It is easy for a depressed and suffering people to see a new heaven. It provided a way of escape from a present hopeless situation. The negro spirituals produced in the days of slavery reflect that attitude. But it takes one with sublime faith to see a new earth growing out of the one that is causing him untold suffering.

Suffering and apparent defeat, however, could not rob Job of his capacity for seeing beyond the present. Sin and wickedness on a colossal scale could not blind this prophet to the inevitable truth that God and Christ in him and his association in you, in me, could take the materials of this world of his day and our day and make them over into something beautiful—a new earth.

(To be continued)

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A Worthy Family

Back in Simpson County did live, and lives now, one of the worthy families of our state. This is the large Franklin family. Eld. Thos. J. Franklin was the first of this family whose name we secure. He was born in 1821 and died in 1893. For long years he preached in that section of the state. He married Caroline Purvis.

They reared a large and honorable family. Their children were Mary Jane, who married Burnham; Henry, Davis, Missouri, who married Rev. T. J. Miley; Rev. John Franklin who died five years ago; Virginia, who married Jones; Amanda Victoria, who married May, and Plummer. All these are dead except Mrs. Miley, Mrs. May and Plummer.

A large number of preachers have come from this family. Elders T. J. Franklin and his son, John, were preachers. Elder O. F. Breland was a first cousin of Elder T. J. Franklin. All the Breland preachers of east Mississippi are descendants. Elder T. J. Miley was a son-in-law of Elder T. J. Franklin. Elders G. S. Jenkins and B. L. McKee married his granddaughters, the Miley ladies, Lonie and Ora. So we see that many preachers came from this worthy family.

The writer recently met Mrs. Amanda May, of Magee, Miss., and received first-hand information about his father's relations on his mother's side. Edward Breland married Jane Franklin in Copiah County in 1823. Oliver F. Breland was born in the same county in 1825. This chance meeting with this cousin was greatly appreciated and enjoyed. Mrs. Miley was at McDonald, Miss., where she had gone to attend the burial of her grandchild, the little daughter of Mr. and Mrs. Lomer Cliburn.

McDonald Meeting

Last week it was my pleasant privilege to assist Pastor Egbert A.

Breland in a few days meeting with the McDonald Baptist Church, Neshoba County. In 1909 I was one of the members of the council that organized this church. Rev. John W. Jones was the other member of the council. For some years I was pastor of the church.

The membership is not very large. The business part of the town has gone and many have left. Linwood, a large church, is located a mile away. So the territory is small. We had good congregations and the people seemed to enjoy the services. It was like going back home to be with the good people of McDonald again.

The meeting closed Friday night with four added to the membership. Rev. J. Melvin McCraw is a member here and added much to the meeting. Rev. J. E. McCraw was in one service. The members of Linwood, Golden Grove and Neshoba churches attended well. Brethren Carnie Smith and Clifton Breland led the singing, and Mrs. Audry Mae Nicholson, was pianist.

The church was seemingly revived and we hope to hear of progress following. May it be so.

In the meeting at Beulah, Newton County, recently a man who had been an ordained minister in the Congregational Methodist Church for 25 years was baptized and licensed to preach. His wife and daughter were baptized also.

Mrs. Mary Ladd, age 87, died at her home near McDonald, Miss., August 28th. She was a daughter of the late Rev. Jacob Massey who years ago was a preacher in Leake County. She was a sister of Rev. Sam Massey of Neshoba County.

The writer received an invitation from Calhoun City Baptist Church, Solon L. Dobbs clerk, to assist in

the ordination of brother Van Hardin the fifth Sunday. Sorry he was not able to attend.

The Yalobusha County Baptist W. M. U. met with Scuna Valley Baptist Church August 28th in its annual meeting. A good meeting is reported. Mrs. Taylor Howard of Water Valley was re-elected associational superintendent.

The Yalobusha County Baptist Association will meet Sept. 9 and 10 with Pleasant Grove Baptist Church four miles west of Coffeeville. You are invited to be present.

Rev. Stanley Rogers, now living at Rosedale, Miss., was in Coffeeville last week. He is well trained and capable of making a splendid pastor. If interested confer with him.

Rev. J. L. Moore, who now lives in the northern part of Leake County, is a very busy pastor. He serves eleven churches as pastor. He is another Dan Moulder. He promises, however, to reduce the number and do a more intensive work. A good decision.

Mt. Zion Baptist Church, Leake County, where my father, Elder O. F. Breland, and my brother, Elder E. W. Breland, were once pastors, and where Dr. R. B. Gunter was converted and served as pastor, has voted to have half-time services. Rev. J. L. Moore was recently called to be the pastor of this good church for the tenth consecutive year. Great old church.

S. S. ATTENDANCE AUGUST 30

Jackson, First Church	282
Jackson, Calvary Church	179
Jackson, Grif. Mem. Church	289
Jackson, Parkway Church	40
Jackson, Northside Church	41

B. T. U. ATTENDANCE AUG. 30

Jackson, First Church	75
Jackson, Calvary Church	50
Jackson, Grif. Mem. Church	176
Jackson, Parkway Church	25
Jackson, Northside Church	30

TWO MEETINGS

Brother L. D. Posey of Jena, La., was with Fellowship Church, Bellefontaine, Miss., in our meeting which began the second Sunday in August, and the readers of the Baptist Record having read his comments on the Sunday school lesson can judge the good preaching we heard. The meeting resulted in 12 for baptism and 4 additions by letter of recommendation from sister churches.

Brother L. T. Grantham of Philadelphia, Miss., began a meeting with Pleasant Hill Church, Calhoun County, the fourth Sunday in August and brother Grantham's preaching is earnest, scriptural, and convincing and every church and preacher in Mississippi would do well to hear him in the dark hour of this end time. The meeting resulted in thirty-five additions and thirty of the number for baptism; twenty-two of the number in the last service.

Thanking and praising God for His grace manifested in the two meetings, I am,

Pastor J. W. Hicks

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JUDSON COLLEGE



Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

For September 6

How Paul's Gospel Works

I. How Paul's Gospel Works In Healing the Lame. (Acts 14:8-10).

"At Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked." These words needs no comment, unless it be to say that they describe a physical condition which exactly symbolizes the natural condition of every unregenerate heart—impotent, hopeless, except as some power above its own shall come to its aid. So is every person of every condition in the world, without the enabling power of the Lord Jesus.

"The same heard Paul speaking" (V. 9) It is likely that Paul passed the corner where this man sat begging, and paused to speak to the passers-by, and this poor lame man listened in to what Paul said. And such a listening as his must have been! Heedful! Truthful! Breathlessly intent upon the matter of Paul's message, this lame man becomes for all time an encouragement to those who are situated within the sound of the gospel to attend to the preaching of it. "Take heed how ye hear," is an admonition to which all men might well give heed. Among the great sins men commit against themselves and God is that of heedless, slovenly hearing. Nay, it is not hearing, but is plain neglecting to hear the message of life God is sending them.

"Paul . . . fastening his eyes upon him, and seeing that he had faith to be made whole." How did Paul "see" that? By the intent, earnest look which the cripple bent upon him as he spoke. He read the man's thought as that was pictured upon his earnest face. That may be a very difficult matter for you or me, though there may be men, illuminated by the Spirit, able to do the same thing now. "That he had faith to be healed." That he had the quality of faith which merited healing as its reward? Did Paul see that the Lord would respond to that sort of faith with the reward which this poor cripple got? Or does it mean that the cripple had faith to believe that the Lord could bless him even to the healing of his impotent legs? That the Jesus whom Paul preached had the power to heal him?

He listened to the story Paul told of the life of Jesus, of His ministry of love, of His deeds of mercy and beneficence, of how he had healed the sick and raised the dead. As the cripple listened, there grew in his heart the conviction that this man could have healed him of his impotence if only he could have met him. Then, Paul went on to tell the story of the triumph of the Lord over death, of His going back to heaven, of His returning in the Spirit, of His healing through Peter and John of the lame man at the beautiful gate of the temple, of His

delivering of Peter from prison. And as he listened, the faith of the cripple grew to a certainty that this same Jesus could heal him, and this conviction shone in his face so clearly that Paul read it.

"Paul . . . said with a loud voice, 'Stand upright on thy feet'." The lifted voice was undoubtedly to call the attention of the crowd to the healing of this man. It directed the attention of the listeners to the cripple that they might not lose sight of the miracle of healing which the Lord wrought upon him. "Stand right up on thy feet." "Stand straight up on thy feet." I make no doubt this cripple had looked often upon some lazy lout as he went slouching by and had said, "Now, if I could only walk, I should show people how that ought to be done. You should not see me waddle and wobble and lumber along like that. Just you wait. If ever I am able to walk . . . if, now, I were in that chap's place, I would not pretend that I could walk at all. Such a walk as that is a disgrace to the God who made men able to walk."

Now see the result of Paul's command. "Stand upright on thy feet." "But that is just the trouble, I can't stand upright, I can't even stand at all. How on earth do you expect me to stand upright, when I never have done it, never have been able to do it?" Never mind! When the Lord gives a command to do the impossible, He makes the keeping of that command somehow possible. When He said to a dead man, "Come forth," forth the dead man came. When he said to a paralyzed man, "Take up thy bed and walk," the paralytic got up, took up his bed and went away. When the Spirit of the Lord in Peter and John said to a cripple at the temple gate, "In the name of Jesus Christ of Nazareth walk," he did it, though that was exactly what he could not for the life of him, do. Along with the Lord's command comes in his own way the power to obey it.

II. How Paul's Gospel Works In Restraining Wickedness. (Vv. 11-13).

This was a case of the wickedness born of ignorance, and that is wickedness though its ignorant perpetrators know it not. "Let alone! It is their religion and suits them. Why bother about it? A good God will not hold guilty men who know no better." After this fashion professing Christian men and women who are lazy and stingy have sought to excuse themselves from their duty to send the truth to the benighted of the earth.

See what honor Paul and Barnabas might have had that day! Why, they were about to receive such honor as is accorded to the gods of these heathen people. This miracle of healing was associated with the preaching of the gospel at Lystra and begot such a conviction among the people that the power of God was at work that they wanted to do something to give vent to this conviction. So they went about to pay divine honors to these missionaries. This they did by first identifying them. To them, Barnabas was Jupiter. How splendid a man he must have been, to be sure! Tall and commanding in his appearance, a majestic, lordly man. And Paul

they thought was Mercury, the messenger of the gods. The messenger of God he was to be sure, and in this they were right. At the gate of the city was a temple of Jupiter, and the priest of this temple catching the spirit of the people proposed to offer sacrifices to the missionaries and brought oxen with their horns wreathed with flowers that they might be slain in sacrifice to these men.

But this wickedness Paul and Barnabas went about to discourage in order that they might turn the thought of these people from the messengers of God to God Himself. This they did by calling attention to two things: (1) "We are men of like passions with you." (2) "What we came to teach you is directly opposed to this." What they then proceeded to preach to these people may be thus set down: (1) All the beliefs and religious practices of the Lystrans were vanities. (2) "The God we preach is the living God." (3) This living God is the fountain of all power. (4) Only the patience of this living God had restrained Him from destroying them for their wicked practices. (5) The very works of God seen about them should have taught them something more of His goodness and power than they knew. By such teaching the people were restrained from the performance of this heathen rite.

III. How Paul's Gospel Works Under Persecution. (Vv. 19, 20).

There may be little doubt that the gospel was winning a hearing at Lystra, because opposition to it was stirred up. The devil moved Jews from other cities to come down and stir up persecution against the missionaries. So sharp did this become that a mob set upon Paul and killed him, dragged him without the city gates and left his body to rot as so much carrion. But the Lord restored him and he returned into the city with the believing brethren. We may believe that the night he spent in rest within the city was a time of great rejoicing among the disciples. Their new-found faith was greatly strengthened by this evidence that the living God kept watch above His own.

Note the fickleness of popular opinion! Short while ago the mob was eager to accord divine honors

OF INTEREST TO WOMEN

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.



to the missionaries, now they try to destroy them. The feelings and opinions of men veer with the wind of popular clamor, but God will stand constant in His love and Fatherly care. So when the enemy of men has done all he can, God comes to protect and care for His own and guide them in their work for Him, as it pleases Him to do.

IV. How Paul's Gospel Works In Response to Faith. (Rom. 10:8-13).

"The word is nigh thee." Our God does not deal with us at arm's length. "In thy mouth and in thy heart." Thus God touches, moulds the very spirits of men, comes within them, and cleanses and abides within their hearts. This word demands acceptance and confession of the Lord whose message it speaks. To confess Him and believe in the heart that He is alive from the dead saves the believer and confess both here and hereafter. And this is true whether the believer is Jew or Gentile, Greek or barbarian, bond or free.

Look at verse 13. This is Dr. Bryan Simmons' text. He draws from it in his own splendid way: (1) A Salvation Is Needed. (2) This Needed Salvation Has Been Provided. (3) No Other Salvation Has Been Provided. (4) This Provided Salvation Is Salvation Sure Enough. "Shall be saved."

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Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 39th yr. Dr. J. J. W. Coker. Pres. Box D. Fork Union, Virginia.

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If you are anxious that your Sunday school function at its best, you need *The Sunday School Builder*, *The Sunday School Young People and Adults*, *The Intermediate Counselor*, and *The Elementary Messenger*. The Sunday School Board has prepared these for precisely this purpose—that your Sunday school may be a more productive, efficient, soundly growing organization. Used adequately and properly by general and departmental officers and by teachers, these publications will help your Sunday school reach and maintain its highest destiny.

Order Early - Order Adequately
Baptist Sunday School Board

161 8th Ave., N., Nashville, Tenn.

MISSISSIPPI COLLEGE

Preparations are now under way for the formal opening of the 111th session of Mississippi College on Wednesday, September 9, when Dr. Lawrence T. Lowrey, President of Blue Mountain College, and alumnus of the college, will make the opening address at eleven o'clock in the morning. Registration will begin regularly on Monday, September 7, and letters have already been issued requesting all freshmen to report on Friday, the 4th, for a period of adjustment and instruction preceding the regular opening days.

President D. M. Nelson states that prospects seem good for an increased enrollment for the coming year. In order to render the best service possible to all patrons and students, three new men are being added to the already strong teaching staff. These men are to assist in three departments: Biology, Social Science, and Mathematics.

Dr. Charles L. Deevers, A. B. graduate from Ouachita College, and formerly on the faculty of that institution, has had several years of college teaching experience, and has just been awarded the Doctor of Philosophy degree at the University of Chicago. He will serve as assistant professor in the department of Biology, his special work being in Botany. Dr. Deevers comes well recommended by those who have known of his work.

Prof. S. E. Cranfill, of Kentucky, and Mrs. Cranfill are both graduates of Georgetown College. He holds the Master's degree from the University of Michigan, and has had several years of teaching experience in the schools and colleges of his native state. Prof. Cranfill comes highly recommended as a teacher and a Christian gentleman. He will be assistant professor in the department of Social Science.

Dr. William R. Hale, who was guest professor at the college for a short time during the latter part of last session, is being retained as assistant professor of Mathematics for the coming year. Dr. Hale is an A. B. graduate of Howard College, holds the Master's degree from the University of Alabama, and the Doctor of Philosophy degree from the University of Texas.

JUST A TEXAS BREEZE

We enjoy the Record every week, and I rejoice in the good reports of the work over there.

I have just returned from a two months evangelistic campaign. We had some good meetings with the following churches: First Baptist Church, Sinton, Texas. Then ten days at Sandio, Texas; fourteen days at Goodrich, Texas; two weeks at Tinoli, Texas; ten days in Woodsboro, Texas. There were more than eighty additions in all of our meetings, with more than sixty of them heads of families. We had some wonderful spiritual services in each of our meetings.

The church here has asked me to do the preaching in a two weeks meeting to begin the fifth Sunday in August. We are happy in our work out here.

L. S. Cole

Refugio.

TOBACCO

Tobacco is one of the worst evils in our land. One pound of tobacco contains 320 grains of nicotine which, next to prussic acid, is the most deadly of all poisons. One hundred pounds of dry leaf tobacco yields from two to seven pounds of nicotine. It is the admitted cause of eighty diseases. It strikes a direct blow at the heart, the most vital organ of the body, and affects the entire nervous system.

Inhalation of tobacco smoke affects the vascular tissues in the mouth, throat, bronchial tubes, and air cells in the lungs, which almost instantly absorb the poisons from the fumes, and nearly as quickly infuse them into the circulation. Tobacco affects the morals and efficiency of those addicted to this habit. It stupifies the brain, saps vitality and undermines the health.

Dr. Harvey W. Wiley, ex-chief of the Federal Bureau of Chemistry at Washington, states that the use of cigarettes is making inroads on the strength of the nerves of all who smoke them. A tobacco crippled heart cannot stand the extra strain that is placed upon it during any disease accompanied by high temperature and high blood pressure.

Tobacco kills twenty thousand in the United States every year. Dr. Lewis, of Harvard University, states that within fifty years no tobacco user has graduated at the head of his class. Tobacco injures the mind, as well as the body. Anything detrimental to health is wrong. Tobacco is filthy, harmful and expensive. It costs the United States annually one million, five hundred thousand dollars.

Shame on a man or woman of reason, intelligence and will power, especially a professor of religion, who indulges in such practice. God will not hold you guiltless. The Bible is a book of principles, and God expects us to have common sense and honesty enough to apply these principles.

Read the following references: 2nd Cor. 7-1, 1st Cor. 3-17, 1st Cor. 6-19, 1st Cor. 10-31, Isa. 55-2, 1st Tim. 5-22, Ezek. 36-25 to 29.

LAUREL HILL

"Jesus Saves." He still does it. The Spirit still stirs churches, also. Some people still thirst for the Gospel. Twenty four additions at old Laurel Hill last week, seventeen for baptism. A thousand people present Sunday night and seven and eight hundred other nights.

Organized another Sunday school with over 400 prospects, this from census taken. Miss Ruby Peeples taught study course and led young people in devotionals.

The writer made visits into forty four homes during the week, having already made 37 visits at Harmony and 43 at Dixon, revival weeks there.

Hugh Brimm sends word 5 more came Sunday at Farmhaven making 33 for the meeting.

Psa. 103; 1-2. Psa. 24.

D. A. McCall, Pastor.

Subscribe for the Baptist Record \$1.50 Year

MEMORIES OF CAPTAIN T. T. HOWZE

A communication entitled "News of a Hundred Years Ago" by T. E. Spencer, of Moss Point, in the Baptist Record of July 23rd with a copy of a letter to his great-grandfather, Judge William Howze, written by I. J. Roberts, one of the founders of Baptist mission work in China, carries my mind back to my childhood days when his son, Captain T. T. Howze, Mr. Spencer's grandfather, lived in the vicinity of Shubuta, and it is pleasant to know that the unfeigned faith and generosity that dwelt in the father was exemplified in the son, for away back in the early fifties he and his wife were among the charter members of Shubuta Baptist Church, and he gave most liberally to the building of the first church house.

Captain Howze was a slave owner before and during the Civil War, living on his plantation two miles west of Shubuta. After the war, his property being gone, he moved to the coast. Having lost his wife, he came back to Shubuta in two or three years and rented a house near town and again took an active part in church work—in fact the church, in recognition of his interest, licensed him to preach. He however, de-

clined the honor, saying he was not called to preach.

After his return to Shubuta, his youngest daughter, Clara, afterwards Mrs. Spencer, and I went to school together and became fast friends.

It gives me pleasure after these many years to add this tribute to the many of this friend and neighbor and church worker of my parents.

Mrs. G. D. Phillips

"Did you have much snow this year?"

"A fair amount, but my next-door neighbor had more."

"How could he have more?"

"He has more land than I have."

—Ex.

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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PRESIDENT SAMPEY'S MESSAGE To Southern Baptists

Every church in the Southern Baptist Convention needs this gripping inspirational message. The record containing it may be had without cost by any church agreeing to use it in a public service. Plan now to hear the message as your church observes SEMINARY DAY IN SEPTEMBER.

SEMINARY ALUMNI COMMITTEE, 2825 Lexington Road, Louisville, Ky. Brethren:

Please send me the record containing Dr. Sampey's message, together with materials for observance of Seminary Day. We shall need offering envelopes.

Signed

Church

P. O. Address

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We are looking for company that may be interesting to you. Sometime tomorrow afternoon, the big bus from the west will draw up at our gateway, and Mrs. Sue Lipsey with Jeannie and Ann, will get off. They have been spending the summer with Grandmother Laura in Ruston, La., and have been having the best time ever. Now the time is drawing near for the little girls to be going to school, Ann for the first time, and early next week, their Mamma will gather them under her wing and set out for Florida. Another thing they will be looking forward to with joy is the return of their Papa from a three months travel in Europe. I wish you could see these little bright-eyed daughters of ours, brown as little worms, and interested in everything. Their Mother says they have fine appetites, but their Grandpa offered them ten cents for every pound they gained, but they haven't been able to take up anything yet. Maybe we'll all get fatter when the weather gets cooler.

Next week, I hope a good many children will write, for it is your time. This week we have several older ones, and I am glad to have them, but I miss the children, and hope you will get some letters in.

Much love to you all, from,
Mrs. Lipsey

STORM AT SEA

Matt. 8

Jesus spent a great deal of his time upon the mountains and on the sea. The mountains were such a good place where he could be quiet and rest and study and talk with God.

He sometimes carried his apostles with him, or some of them, but he often went alone, and usually when he came down from the mountain a great crowd met him to hear his word or to be healed.

He also loved the sea, sometimes he would have the disciples to push the boat out into the sea so he would not be crowded and could preach to the people better. At one time they had sailed out on the lake and a great storm arose and covered the ship with waves, filling it with water. Now Jesus was tired after his day's work, so was in the back of the ship asleep on a pillow. They awoke him and asked him if he didn't care if they perished. He arose and said to the storm: "Peace, be still," and the wind quit blowing and the storm was over. The apostles said, "What kind of a man is he that the wind and sea obey him?"

A great verse: "Even the wind and sea obey him." Mk. 4:41.

Who else was asleep one time when a storm arose?

Mrs. Mayo

RAISING SIMON'S MOTHER-IN-LAW

Matt. 8; Mark 1

You remember Simon was one of the first of Jesus disciples. He had learned to love Jesus and had faith in him, no doubt but Jesus had often been in Simon's home, and knew those of Simon's household, so when his wife's mother was taken sick with a great fever they besought Jesus for her. So he left the synagogue where he had been preaching and went to Simon's home. And he stood over the sick woman and rebuked the fever, took her by the hand and the fever left her, and she immediately arose and ministered unto them, thus showing that she was thankful for what was done for her.

What woman did Peter raise from the dead?

Mrs. Mayo

Taylor, Miss.,
August 21, 1936

Dear Mrs. Lipsey:

Am sending one dollar (\$1.00) for my dues for Jeannie Lipsey Club No. 8—am I right in the number? Glad you enjoyed your trip; it makes life sweeter to visit our loved ones.

Pray for us.

Yours in Christ,
Mrs. Austin

Are your flowers all burnt up, Mrs. Austin? Mine look pretty badly, but I hope the hot weather will soon be over. Thank you ma'am, for the needed money.

Smithville, Miss.,
August 21, 1936

Dear Mrs. Lipsey:

I haven't forgotten you, but I have surely neglected writing. I am sending back dues for Club 17. I have had the best time this summer, and I am not so anxious for school to begin.

Lovingly,

Virginia Lane Schumpert

I wonder what has made your summer so happy, Virginia Lane? Taking care of a Shirley Temple doll, dressing and undressing her? Helping with little chickens in the back yard? I am so glad to get such a good amount of dues. Thank you and Mother so much.

Dear Mamma Julia:

Here is a dime for the Children's Circle.

I am so glad that you cut the pieces for a quilt. I have made one square.

Love to you,

Jeannie

August Gifts to Miss Parnell, B.B.I.

Mrs. Austin	\$.50
Bonnie Bess Berry,	
S. S. Class, Florence	.79
Friend, Clarksdale	1.00
J. & J. L. Club No. 7	1.00
Fannie Mae Henley	1.00
J. L. Club No. 19,	
by Nell Broom	.50
Mrs. Austin	.50
Virginia L. Schumpert	1.50
Willard Dear, brother and	
mother	.50
J. & J., Colorado	2.00
J. L. Club No. 20,	
by Marguerite Dulin	2.00
Jeannie Lipsey	.10

TOTAL \$11.39

August Gifts to the Orphanage

Cash	\$.04
S. S. Class, Florence,	
by Bonnie Bess Berry	.75
Mrs. Austin	.50
Friend	2.00
Mrs. Lipsey	1.00
J. & J., Colorado Springs	1.00
J. L. Club No. 19,	
Nell Broom	.50
J. L. Club No. 1,	
Fannie Mae Henley	1.00
Malone Bowlin,	
birthday offering	.11
Dorothy Rushing,	
birthday offering	.50
Mrs. Austin	.50
Virginia Lee Schumpert	1.50
J. L. Club No. 7,	
J. & J., Colorado Springs	2.00
J. L. Club No. 20,	
by Marguerite Duling	2.00

TOTAL \$13.40

BR

Insurance Salesman (over telephone): "Is this Mr. Jones? How would you like to have your wife and child receive fifty dollars a week after your death? Now our—"

Jones: "Very much indeed, thank you. I wish 'em luck. By the way, do you supply the wife and child?"

—Ex.

PLEASE PRAY FOR HIM

Student E. N. Patterson, B. B. I.
New Orleans

He was about five feet and ten inches tall, and weighed about one hundred and eighty pounds, so you see he was rather heavy-set. He had on an old brown suit that looked as though he had been riding in a box car for a good many miles. He wore a black felt hat that seemed to have had several years wear. This man was standing or rather leaning against the corner of a shoe store in New Orleans at the corner of Canal and Rampart Streets.

After watching him throughout a street service, that we B. B. I. students were conducting there that night, I approached him and started the conversation this way, "Brother, have you accepted Jesus as your Saviour?" He told me that he was not interested and besides that, I did not know anything about God, if there was a God, but was just taking somebody's word for the things I claimed to believe. After quoting several passages of Scripture to him, and talking with him some time, he told me his story: "I came from a small town in northern Louisiana. I used to be a member of a church. I was a married man with two children and we seemed to be getting along just fine. I had a good job. Then some fellow came along that seemed to win my wife's affections, and she took the children and ran away with him. I want to ask you, do you believe that if there is a God he would let a thing like that happen? What if it would happen to your home? The reason I am here in New Orleans tonight is to end it all. I don't care to live any longer."

This story left me in a daze for a few minutes, especially after he asked me what I would do under the same circumstances. I tried to tell him of Christ, and of His love, but I am afraid I failed to do much good. Whoever reads this, will you please pray for this man?

STILL WORKING IN LOUISIANA

Well, I have gotten the "Oscar Barrett." But you folks don't know what that is, of course. It is a boat. It is as big as Bilbo's palace, and I got it for a song (a "song of sixpence," or less). In fact, if I were owner of a boat that someone else wanted, I believe that I would make an outright gift of it before I would sell it for that small amount. But God was in it all. We needed the boat for lumber, to build a church, a mission, a pastor's home, and to repair another church. Considering the fact that the boat is nearly 200 feet long, about 50 feet wide and four stories high, it is easy to believe that it will be adequate for our purpose.

Lots of people on Grand River want me to baptize them, but I am in no hurry to do that. Why bathe sinners who may go on in their

sins? They must be taught first. Many things should be learned by those who take the solemn step of becoming a follower of the Lamb.

Dr. Beagle might not like that, but really now, I am not working for Dr. Beagle. He is only secretary at Atlanta, who has sent us \$150 of Southern Baptist money this summer to keep us alive. Great man he is. I am serving God, and what I feel is wisdom in dealing with lost souls I shall do that, check or no check.

By the way, the fish are certainly biting on Grand river. I have to watch them to keep 'em from jumping in my boat, but I don't have time to fish for fishes. What? Yes I'm fishing for men.

Cecil Roberson.

BR

BLUE MOUNTAIN

President Lawrence T. Lowrey announces three additions to the faculty of Blue Mountain College for the coming session, and the acquisition of Ph.D. degrees by two members of last session's faculty whose contracts have been renewed.

Dr. Wilfred C. Tyler of Annapolis, Maryland, with the degree of Doctor of Philosophy from the Southern Baptist Theological Seminary at Louisville, Kentucky, becomes head of the Bible department. Dr. Charles D. Johnson, former president of Ouachita College, with the A. B. and A. M. degrees from Mississippi College, and the Ph. D. degree from the University of Iowa, becomes Dean and head of the English department. Miss Natalie Branton Purdom, with the A. B. degree in Music from Georgia State College, and 43 at Dixon, revival weeks department.

Miss Elnora Winfrey, who has been Professor of Psychology at Blue Mountain for the last four years, this summer received the degree of Doctor of Philosophy from Peabody College. Miss Lucy Hutchins, head of the Latin department for a number of years, received the degree of Doctor of Philosophy from the University of Chicago this summer.

Miss Tom Womack, Sec.

BR

Pat: "Well, Mike, I fooled the boss today."

Mike: "How's that?"

Pat: "Well, I carried the same handful of bricks up and down the ladder all day and the boss thought I was working."

BR

"Name?" queried the new immigration official.

"Sneeze," the Chinese replied proudly.

The official looked hard at him. "Is that your Chinese name?" he asked.

"No, English name," the Oriental said blandly.

"Then let's have your native name."

"Ah Choo," said the Chinese.—Ex.

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol
Sample free Resinol, Z. Balto, Md.
Resinol

Cotton Yarns: For knitting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. N, Lincoln, N. C.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS. :— JACKSON, MISS.

Thought for the Week

"Count your garden by the flowers;
Never by the leaves that fall.
Count your days by golden hours;
Don't remember clouds at all.
Count your nights by stars, not
shadows;
Count your life with smiles, not
tears;
And with joy on ev'ry birthday,
Count your age by friends, not
years."

Next Week

Next week fifteen volunteer leaders go forth to meet with that many groups of Associational Training Union officers in the interest of making plans for a greater associational program. Nothing so inspires a Christian as to have the privilege of serving someone in the Lord's name and these conferences will mean that many opportunities are made for definite service within the association. We know that these leaders who are giving their time gladly, all of them busy people and many of them busy pastors, will find a ready response on the part of the associational officers and the resident pastors of the association. We hope the moderator and clerk of each association will find it possible to be in each meeting.

Meeting of the Benton County Associational Officers

On the fourth Sunday in August a group of about twelve including the majority of the associational officers met in the beautiful new church building at Ashland in the interest of discussing the opportunities and planning for some definite work of the association. It was the pleasure of the State Secretary to meet with them and two hours were spent in helpful discussion. The results of the meeting revealed plans for the organization of four new unions along with other general plans regarding meetings for the next quarter. In October—first Sunday—the regular meeting of the association will be held; in November it is our plan to have a leadership conference where all presidents, directors and leaders will come together for a "Problems Parley", and in December the officers will meet again to make plans for the first quarter in 1937.

Associational Officers Study Manual

The Associational B. T. U. Manual is meeting with an enthusiastic reception. Nine of the officers of the Lafayette County Associational B. T. U. have a copy and are studying at home. The plan is to take the examination just as soon as satisfactory study can be given to the book. In our conferences next week a hundred or more manuals will be put into the hands of associational officers. The manual is a guide book and a good one for the Associational B. T. U. officers. Every

pastor who is interested in promotional work within the association will find the manual helpful. Copies may be had from the Baptist Book Store, Jackson, Miss. Price 41c.

Have You Ordered Your Literature For Next Quarter?

It will be difficult for your program committee to meet and plan the programs for first Sunday in October and the other Sundays in the new quarter unless the literature is ordered early. REMEMBER millions of copies of literature is being mailed from the Sunday School Board within the next three weeks, this fact will be urge enough for you to order EARLY.

Promotion Day Program

You will find in the September number of the Training Union Magazine a splendid promotional day program. The only way to keep your union graded is to observe annual promotion day. Many unions make much of this occasion, some have a week's program with something every night. This emphasizes the importance of keeping the unions graded and helps secure the cooperation of the Juniors and Intermediates. BEGIN IT if you have not already been observing it.

Wedding at Ackerman

The Ackerman Baptist Church was the scene of a wedding Thursday night, August 20 at which time, in the presence of a large crowd of people the pastor, Rev. Smith, joined together in holy union "Miss Baptist Training Union" and "Mr. Baptist Church." Miss Rhobia Taylor, under whose leadership the wedding was arranged and carried out writes: "We didn't tell anyone who the bride and groom were and this aroused curiosity to the point of bringing out almost two hundred people. We had the bride's attendants as the B. T. U. departments; the groom's attendants the services of the church, with Prayer and Bible Study as the ushers, and the W. M. U. as the matron of honor; love and unselfishness were train-bearers; service, the ring bearer. The soloist wrote a parody to "love you truly," changing it to, "I Love you Truly, B. T. U." It was a most effective service."

Miss Taylor, Student Secretary at M. S. C. W., had as her helpers for the Ackerman Training School: Miss Ruth Kirk, Grenada, and Miss Billie Jean Nye, Columbus. A great deal of enthusiasm was manifested during the entire school, not only on the part of the sixty-two enrolled in the classes, but also by others who had never been in B. Y. P. U. In reality as well as in ceremony the Baptist Training Union was wedded to the Church before the week was over.

COMMITTEE CORNER

For September 13

JUNIORS—As the questions are asked in the Bible quiz have the ones who answer them hold up the letter on which their questions are written, so that when the quiz is over the words Be Ready will be spelled before the group. Give out little lamps for reminders. To those who have read their readings for the week give lamps which are burning (signified by a yellow flame); to those who did not read their's give lamps that have gone out.

INTERMEDIATES—For the quiz draw buckets of water from a well (all made of paper), on each bucket have some statement of Jesus regarding the never-failing water that He gives, our salvation.

SENIORS—Just at this time many of your members are leaving to go off to college. Have the corresponding secretary write notes to them expressing the union's regret at losing them. Also write to the church where they will become a member recommending them to the B. Y. P. U. there. This is a good idea for all B. Y. P. U.'s whether the member be going off to college or not.

OLD HEBRON

This good church is in Yazoo county, organized in 1844, and the dwelling house in which it was constituted is still in use, and in the family of the Hilderbrands. The Hilderbrands have almost taken the country, together with their kinspeople, and are the back-bone of the church. Rev. J. F. Sullivan is the pastor of the church, along with that of Sartatia, and the principal of the consolidated school in the Phoenix community. He has matters well in hand in both school and church work,—handling two red hot irons at once—enjoys the confidence of nearly all the folks, which is unusual for one who touches the lives of the people from so many and varied angles. We had an unusually fine church revival and a mother to be baptized into the fellowship of the church. The last service was given to the presentation of the Five Thousand Club and the Baptist Record to both of which several subscribed. Song leader in this meeting was Jesse L. Boyd, Jr., who rendered very acceptable service both as director of music and leader of young people in their prayer meetings.

J. L. Boyd.

The restaurant advertised rapid service, but didn't give it. A patron gave an order, waited patiently and fell asleep. He awoke to hear the waitress' voice asking: "Did you order this sundae?"

"What!" exclaimed the customer in dismay, "what day's this?"—Ex.

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

ORDINATION OF REV. VAN HENRY HARDIN

On Sunday morning, August 30, 1936, at the Calhoun City Baptist Church of Calhoun City, Miss., Van Henry Hardin was ordained to the work of the Gospel Ministry. Rev. R. B. Patterson, pastor of the church, delivering the ordination message using as his scripture the fourth chapter of I Timothy. Rev. Warren Earl Ferguson presented the Bible and admonished the young minister to be true to its teachings. The ordination prayer was offered by Rev. W. L. Bridges of Slate Springs, Miss.

The ordination council met on Saturday night before and was composed of brethren from five churches. Rev. W. C. Stewart of Houston, Miss., was asked to lead in the examination of the candidate as to his fitness and call to the ministry. After a thorough examination, in which he gave a satisfactory relation of his Christian experience, call to the ministry, and views of Bible doctrine, the council heartily recommended his ordination. Those present at the council were as follows: Brethren R. M. Lewis, O. C. Cooper, Warren Earl Ferguson, J. M. Patterson, W. C. Stewart, Garland Stewart, and R. B. Patterson.

Brother Hardin has been called to the pastorate of the Harmony Baptist Church in Webster County. He will be a senior in Mississippi College this coming session after which he plans to attend the Southern Baptist Theological Seminary at Louisville, Ky., where he will further prepare himself for his great work.

R. B. Patterson

UTICA, WHERE THE LORD SET OWEN WILLIAMS

The Lord sent me there for a week. And what a week! A week with a people who number among them some as fine as I have ever met. A week with a young people trained by Chester Swor to find the Lord in the quiet watch of the early morning, an eager, devoted young people, a young people of faith as strong as iron in the mountain, fresh as saltiness in the sea! A week with fine-souled Vaught and saintly Simms and courteous Simmons and careful, painstaking barber Smith and—oh, why should I mention names when I can not list them all? A week with Williams the devoted, Williams the organizer, Williams the builder, Williams the song-leader, Bible teacher, child-trainer, missionary, Williams the loyal, Williams the great man, the lover of home, lover of God.

And the Lord was good to us. Together we all rejoiced in Him; His work prospered in the hands of His servants, and the glory and the honor and the praise are His.

L. Bracey Campbell

checks
666 Malaria in 3 days
Colds first day.
Liquid, Tablets
Salve, Nose Drops
HEADACHE, 30 MINUTES.
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CAN WE HAVE A NEW TESTAMENT REVIVAL OF RELIGION TODAY?

Is a great spiritual awakening possible in the complex life of modern America? Is there any virtue or any praise in adhering to the old standards of right and wrong? Is it possible to re-kindle in the hearts of Christians today the Pentecostal fires of the first century? Just how shall we go about getting this power, anyway?

These questions, or their counterparts, loom large at some time or another in the mind's eye of every Christian believer. All have wished for the opportunity, not so frequently given as might be supposed, of hearing some trusted Christian leader discuss these vital issues of our day. And that brings us to a little incident from the life of a man such as the one described.

Recently, in a meeting of the Executive Committee of the Southern Baptist Convention, when there seemed danger of getting lost in the midst of problems and details, President John R. Sampey brushed all matters of lesser importance aside, and for fifteen minutes held the group entranced as he poured out his soul in a plea for the putting of first things first. He pled for the re-enthronement of Christ in every heart, for full surrender and rededication of all of life, and for the meeting of conditions whereby might come, as at Pentecost, the endowment of the Holy Spirit for power. He showed how all the spiritual values of Pentecost might be reproduced in our day, and how we might have a mighty revival of old-time religion if we are willing to pay the price. He challenged this group of leaders, and along with them all Southern Baptists, to read with him the Acts and the Gospel of John ten times during the present Convention year. When he had ceased speaking there were few dry eyes in the little company, and every heart was lifted up to God in deep longing for the realization of Dr. Sampey's plea.

"If Dr. Sampey could bring that word to every church in the Convention, all our problems would be solved!" some were saying after we were dismissed. Then came the thought, Why not get this message to our people? Of course Dr. Sampey could not visit, in person, 26,000 churches. The message, reduced to cold print, would lose its personal power. Then the thought came, Why not have the message electrically transcribed and thus made available? Accordingly Dr. Sampey prevailed upon to bring his message within the compass of a ten-inch record, and a few days ago modern science caught the very intonation of his voice as his great word to Southern Baptists was electrically recorded. Placed on a good Victrola or phonograph, the reproduction comes with startling clearness and fidelity.

This record, together with materials for use in connection with Seminary Day, may be had FREE on request by any pastor who agrees to use it in a public service. Almost any local furniture dealer will gladly furnish a phonograph.

SEMINARY HILL

by Fred A. McCaulley

Southwestern Baptist Theological Seminary has enjoyed the distinction of having five outstanding Chinese students in her 1936 summer session. The first of the group to come was Mr. Peter H. H. Lee, who entered at mid-term 18 months ago. The next to enroll was Mr. Paul Fong, who entered during the last fall term. At the opening of the summer session, Mr. and Mrs. C. K. Djang transferred from other institutions in America where they had studied during the year, and Rev. Y. C. Ching, pastor of the First Baptist Church of Shanghai, (formerly known as the Old North Gate Church, organized by Dr. Matthew T. Yates) enrolled.

Pastor Ching was born thirty-three years ago into a Buddhist home, but his parents became Christians two years later. At the age of 15 he was converted, and at 22 he began his ministry. He has received his training in the Southern Baptist Mission schools and the University of Shanghai. His growth in Christian service has been phenomenal. He is now pastoring the second largest Southern Baptist church in China. It has a membership of 923, a Sunday School attendance of over 500; a B. T. U. enrollment of 300; and a W. M. U. enrollment of 170. This church maintains six Sunday afternoon Sunday schools for street children, with an average attendance of more than 700 per Sunday.

Mr. Ching plans to spend one year in America studying denominational life, especially the work of our American Seminaries. He expressed his admiration for Southwestern Seminary as having a "campus beautiful and very convenient to the town, with three strong schools—Theology, Religious Education and Sacred Music—very evangelistic, and enjoyable Christian fellowship, with no high wall between teachers and students."

Mr. Paul Fong, 25 years of age is the youngest of the group, and the only unmarried one. His father holds an official position as clerk at the Custom House. His parents are Buddhists. For eight years he has studied violin, and while in Shanghai, he trained the orchestras for four of the Chinese Baptist Churches. Since coming to America Paul has surrendered to preach, and is now pastoring the Chinese Baptist church of San Antonio, Tex.

Mrs. C. K. (Lily) Djang is a third generation Christian. Her mother, Mrs. Chou Pan, is one of the leading W. M. U. workers in Central China. Mrs. Djang has shown special talent and interest in music and she hopes to help promote sacred music in the churches when she returns to China. During her first two years in America she is studying in Dodd College, having come to Southwestern for the summer session.

Mrs. Djang reports on her Seminary

Join with us in prayer that the Holy Spirit will take Dr. Sampey's message and use it greatly for Christ. Then clip the form from the advertisement elsewhere in this issue, and mail at once.

inary visit: "I came to Southwestern Seminary because it has a wonderful School of Sacred Music. It is accredited, modern, Christian and well known all over the world. I have had the privilege of studying under some of its graduates in China. The School is equipped with the most complete and attractive modern buildings and instruments and its faculty is highly trained, sympathetic and conversant with the problems of students. Those who have been impressed with the call of definite Christian service in music will get their best possible preparation in this institution. I am glad I am here."

Mr. C. K. Djang, 28 years of age, is also a third generation Southern Baptist. His grandmother was the first convert in his family and was an active worker among Southern Baptists in Central China Mission field. During their travels in China, Mr. Djang served as interpreter for Doctors Dodd, Maddry, Weatherpoon and others.

Mr. Djang says of Southwestern: "I have found many advantages in the Southwestern Baptist Theological Seminary, such as the stimulating student group, inspiring and authoritative teachers, attractive modern equipment, but most significant of all, the throbbing evangelistic spirit which prevails among students and faculty members. I am glad I came."

Mr. Peter H. H. Lee, too, is thirty-three years of age, and a graduate of the University of Shanghai. Peter was instrumental in winning his own father (now dead ten years) and mother to become Christians after his conversion at 13. His older sister is a Christian and he is praying that his younger sister may be won to the Lord. Mr. Lee is a licensed minister, having preached with Dr. Eugene Sallee before his death, and in his church after his death. He reports: "Southwestern Seminary has a very good evangelistic spirit, a good fellowship, good scholarship, and is sound in doctrine."

All of these students, outstanding in their work in China, have suffered no let-down since coming to America. They do acceptable work in our American churches wherever they are called upon to serve. South-

western Seminary has counted it an honor to have five such worthy products of Christian missions in her classes, and welcomes these, as well as others, to enter her student body at the opening of the fall quarter, September 7th.

NEW HOPE

It was a pleasure to be in a revival meeting with the New Hope Baptist church, Lawrence County, for a week recently. This was one of the first churches ever to invite me to assist in their annual revival meeting some twenty-six years ago, and the fellowship with old friends of those early days was sweet. One good sister, now ninety two years old and an invalid, remarked on making her financial contribution, "I have not been able to hear you preach this time, but still enjoy the blessings received twenty odd years ago." How encouraging these words from this dear saint of God.

Rev. M. C. Nelson is the pastor of this church, a home boy, reared in the community and making good as pastor of the church and teacher in the high school at Topeka. He is a graduate of Mississippi College and plans to go to the Baptist Bible Institute later. Eleven were baptized at close of the meeting and one came by letter.

J. L. Boyd.

REFRESHING RELIEF WHEN YOU NEED A LAXATIVE

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What a relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Draught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it, from the vegetables you eat at every meal.

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Sold in sealed cardboard containers. So economical that every 25c package brings you about 25 doses.

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WESTBOUND READ DOWN				EASTBOUND READ UP			
Dly- PM	Dly- AM	TABLE NO. 23		Dly- PM	Dly- AM		
3 15	8 00	Lv COLUMBUS Ar.	1 40	10 30			
3 47	8 32	Hickory Grove	1 13	9 58			
4 00	8 45	State College	1 05	9 45			
4 05	8 50	STARKVILLE	1 02	9 40			
4 41	9 26	Maben	12 29	9 04			
4 47	9 32	Mathiston	12 23	8 58			
5 05	9 50	Eupora	12 05	8 40			
5 21	10 06	Tomnolen	11 49	8 24			
5 29	10 14	Stewart	11 41	8 16			
5 45	10 30	Kilmichael	11 28	8 00			
6 05	10 50	Ar. WINONA	11 10	7 40			
6 20	11 10	Lv. WINONA	11 00	7 30			
6 46	11 36	North Carrollton	10 34	7 04			
6 48	11 38	Carrollton	10 32	7 02			
7 14	12 04	County Line Store	10 06	6 36			
7 25	12 15	GREENWOOD	9 55	6 25			
7 47	12 37	ITTA BENA	9 33	6 03			
8 01	12 51	Colony Town	9 19	5 49			
8 13	1 03	MOOREHEAD	9 07	5 37			
8 18	1 08	Baird Jct.	9 02	5 32			
8 28	1 18	INDIANOLA	8 52	5 22			
8 40	1 30	Holly Ridge	8 40	5 10			
8 50	1 40	Dunleith	8 30	5 00			
9 02	1 52	LELAND	8 18	4 48			
9 20	2 10	ArGREENVILLE	8 00	4 30			

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Tetterine!

Christ Must Go Forward

Dear Hugh:

Well ole boy, how are you enjoying your vacation in the mountains of Arkansas? I am enjoying a very short one now, having just closed the meeting in Louisville, and Hugh, I have never in my life experienced anything just exactly like it. We of course used the regular times for our meetings through the day but we had something there that we have not had in the other towns. We had someone to prepare the way for the meeting and a right good job she did too. Every minute, for a week before the meeting started, found Dot and a group of the young people gathered in the park for a morning watch service with the Master. I, of course, was there earlier than the rest and had an opportunity to get in on one of the services. Charlie was late so I had the privilege of witnessing for the Master in both services on Sunday. He came Monday and started right in with the services on Monday morning at the regular hour. The rest of the group sandwiched in during the rest of the week and in the end we almost had a full group there. Three girls came over from Kosciusko along with Mrs. DeLoach and they were such a blessing to us. Mrs. DeLoach is still on fire for our Master and we were so glad to have those three with her. The young ladies who came were: Isabelle Potts, Gracie Lucas, and Helen Kelly McCool. We learned to love them all before the week was over and I just trust that God will continue to bless them in His service.

Our morning watch services were well attended throughout the week and our hearts were made glad morning after morning as we saw such a splendid group meet the Master at that hour.

We also had large crowds at both morning and night services all during the week and we as young people were greatly encouraged by their support. We had great nights on Thursday and Friday nights, for on these nights we listened to the testimonies of several of the group. Friday night we held our all-night prayer service and God alone knows the power stored up in that prayer service. It was similar to the Corinth service only more powerful. Hearts were changed and souls were saved during that night as hour after hour we felt the Spirit move over that small group seated in the little prayer room. Never will I forget that one night there.

Saturday morning found us all sleepy but happier than we have ever been before and still continuing our services. We held vespers in the church that evening and as the setting sun filtered through colored windows, it presented a picture never to be forgotten.

We had a great day Sunday. That morning two came by letter and our hearts were thrilled on Sunday night as we listened to Dot's testimony and as she finished, seven girls rose and came down and

stood there to testify for Christ. They were the ones who found the Master in the all-night prayer service. We thank God for their lives and my one prayer is that God will bless and keep them 'neath His sheltering wing as long as they live.

I'm far from Louisville now but even at this moment I know that those girls are praying for me and the rest of the group. Dot informs me that they are continuing their morning watch services every morning and on Monday they had twenty-six at their service. Thank God for that.

We were royally entertained during our short stay in Louisville and we can't even begin to thank them all for being so nice to us. We only hope that we did our best there and will look forward to another meeting with those grand people.

School starts before long and I am looking forward to being back in school with all the group again, including you, and let us not forget that even though we will be busy with books, CHRIST MUST GO FORWARD every day in your life and mine.

Your brother in Him,
Carl E. Bates

HARVESTING IN SUMMER

Beginning on Monday following the 2nd Sunday in July, I went to Harmony church, Carroll County, where I did the preaching through the following Friday night. The meeting was well attended, interest fair, though we were laboring under the handicap of the Pastor, Rev. C. J. Olander not being able to attend but two of the services. His health is restored by now. There were five who presented themselves for membership and profession of faith in Christ.

The third Sunday in July I went to New Salem Church in Franklin County to assist Bro. J. W. Morris in the meeting there. This is my old home church. So it was quite a love-feast to preach to and work among my old friends.

From the start the people cooperated in a beautiful way. The Pastor, Bro. Morris led the singing most effectively; visible results; four for baptism, one by letter.

The fourth Sunday in July I went to assist a prince of a young pastor, Bro. Jewell Goldman at Damascus Church, Franklin County. The church and the pastor seemed to be in absolute harmony and the church was ready from the beginning for a meeting. We had unusual crowds and fine interest. Twenty-one joined the church; thirteen on profession of faith in Christ.

The first Sunday in August I went to Concord Church, Franklin County, where I found that the pastor Bro. Phipps is doing a good work in the way of teaching the word. Large crowds attended the services. There seemed to be an awakening of interest in the Lord's work. There were nine additions to

the church, six of whom were by baptism.

We then returned to our own work at Calvary in Greenwood, where we rejoiced to find that fine spirit of the folks at Calvary still alive. During our absence Bro. W. L. Clarke of Clinton, Miss., supplied our pulpit and he undoubtedly did it well.

Had a great day at Calvary last Sunday, fine attendance and good interest at both services. At the evening service a fine young woman came on a profession of faith in Christ. How joyous and refreshing to see a grown young person accept and acknowledge Christ.

All in all we have had a great summer. Preached two and three times a day for four weeks without a break. Hot? Yes, but if a preacher can't stand a little hot weather for the lost he had better step aside anyway.

May His blessings be upon it all and to Him be the Glory.
Acts 1.8.

Henry L. Boyd.

Pastor Calvary Baptist Church,
Greenwood, Miss.

—BR—

VACATION SCHOOL

The Spring Creek Baptist Church, Neshoba County, sent the following letter with its report of their first Vacation Bible School. Miss Edna Earle Hutcherson was the principal and Rev. J. W. Burnett is the pastor. This is a rural church, several miles out from Philadelphia.

I. Our main difficulties.

1. Our school came at a very busy time for farmers.

2. This was our first attempt at a D.V.B.S. and some were afraid they knew too little to attempt it.

II. How we sought to overcome these:

1. We started at seven o'clock each morning and dismissed at ten, thereby leaving most of the day free.

2. The town church (Philadelphia) helped to instruct the teachers and a local school teacher from Louisville Training School came early to serve as principal of the school.

III. Most successful features:

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

WINTERSMITH'S TONIC
The Old Reliable Remedy
FOR
MALARIA
A Good General Tonic
Which Helps
Restore Strength
Used for 65 Years

1. Note-book work and sword drills.

2. Commencement, a great success.

I feel that it "sold" Vacation Bible schools to this church.

IV. Value of the school:

1. To the church. A deeper sense of reverence for God's house and things religious is evident. It is my feeling that the church will never be content with one (V.B.S.)

2. To the pastor. This was the pastor's first V.B.S., and I've never seen more enthusiasm on the part of any pastor. He was more thrilled, enthusiastic, and over-joyed than any of us at its huge success. This joy will probably encourage him in all he undertakes from now on.

3. To the children. At least, they love Bible school. They wanted it to continue longer and are already begging for it next year. We believe they gained much from the Bible study and sword drills in particular.

4. To the homes. No definite estimate can be made as yet as to the value of the V.B.S. to the homes. But we believe the influence will pass from the children to other members of the family.

5. To the community. V. B. S. seems to have raised the place of the church in the community, making it more than ever the center of thought and expression.

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"PAY THY VOW"

AN ADDRESS BY MRS. JOHN RUNDLE OF GRENADA AT MEETING OF DISTRICT THREE
WORKERS OF THE FIVE THOUSAND CLUB AT OXFORD, OCTOBER 20, 1936.

There are many reasons why Mississippi Baptists should pay their debts. I know no new ones however. We are all familiar with them.

But I shall speak of only four of these reasons.

1. We have value received for the borrowed money. We have today \$3,000,000 in land, buildings, equipment, and endowment in our Baptist Colleges, made possible by this borrowed money. Hundreds of our young people will go in a few weeks to these schools and receive not only the physical benefit but cultural and spiritual development made possible by this debt. *I know of no people or group, even non-Christians, whose ethics are other than pay for what you get.* Even the New York Stock Exchange lives up to this standard. A friend of mine in Columbia University went with a class to the Stock Exchange and stayed through the whole morning. She asked the man who acted as guide, how they ever knew who bought what and how much. His reply was interesting. He said, "Though we are classed as gamblers, the Stock Market is run on confidence. We keep no record of who buys. When the Exchange closes each man settles his account. Rarely does one violate this confidence." *Can Christian Baptists set a lower standard? Can they continue to enjoy the benefits of a loan made in confidence, and not pay?*

2. We are eminently able to pay the debt. There are 250,000 Baptists in Mississippi. An average of \$2 apiece would pay what we owe. We could give this if we wanted to. The Board is asking only 1 in 50 of these Baptists to give. This one is asked to give just one dollar per month. Five thousand Mississippi Baptists will give this dollar per month when they know how much it is needed. Many do not even know we have a debt. Some do not know what the debt is for. They will give when they know.

3. WE ARE SETTING AN EXAMPLE FOR YOUNG BAPTISTS. We have a splendid teaching program for the young people. This program sets high standards. *If the practice of the church is to continue to let the debt go unpaid and let needy people remain needy because of it, then it is absolutely useless for the church to teach honorable living to its youth. We learn by example so much more than we learn by theory.* Our example to date has not been so worthy. A poet has expressed this thought well.

Pride of ancestry is laudable; concern for posterity is even more so. Example, as Mrs. Rundle points out, is more impelling than precept. We want our children to point with pride to their ancestors and say:

"THEY PAID THEIR VOWS."

FRANK E. SKILTON, GENERAL CHAIRMAN

Mississippi Baptists, What Kind Of Ancestors Will We Be?

THE BRIDGE BUILDERS

An old man on a lone highway
Came to a chasm, deep and gray.
The old man crossed in the twilight dim:
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here,
Your journey will end with the close of day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening-tide?"

The builder shook his old gray head,
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fairhaired youth may a pitfall be.
He, too, must pass in the twilight dim,
Good friend, I'm building this bridge for him."

Will the example of Mississippi Baptists in the payment of a just debt be a pitfall to our youth?

4. GOD REQUIRES HIS CHILDREN TO PAY THEIR DEBTS. All the way through the Old Testament runs the command "Pay thy vow", "Pay thy vow." Proverbs third chapter says "Withhold not good from the owners thereof when it is in the power of thine hand to do it. Say not unto thy neighbor, go, and come again and tomorrow I will give thee: when thou hast it by thee." We've been saying this to our creditors "Go and come again," notwithstanding the fact that we "had it by us", with which to pay. Paul said in Romans "Owe no man anything save to love one another." This meant to keep their debts paid. When the slave Onesimus was converted in Rome, Paul wanted to keep him. He said it was like sending his heart away to part with him. But Paul knew that Onesimus owed a debt to his master, Philemon; he also knew this must be settled before this young Christian could develop as he should. So he sent him back to his master with a letter, saying he, Paul, would pay this debt. Not important to Philemon, this debt, but very important to this young Christian to get it settled honorably. *In no place in all the Word of God could Mississippi Baptists find an excuse for not paying their debt.*

We have value received; we are able; we are setting an example; we are commanded to pay this debt. It behooves us to be diligent in this matter. When the people understand they will pay.